

IMPRIMATUR,

Martii 22.
1686.

Guil. Needham.

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T H E

81

School of the Eucharist

ESTABLISHED

Upon the Miraculous Respects and Acknowledgments, which *Beasts, Birds, and Insects*, upon several occasions, have rendred to the *Holy Sacrament* of the *Altar*.

Whence Catholicks may increase in Devotion towards this Divine Mystery, and Hereticks find there, their Confusion.

By *F. Toussain Bridoul*, of the Society of *Jesuits*.

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With a Preface concerning the *Testimony of Miracles*.

The Second Edition.

Let us view more particularly what *Rational Graved Catholicks* exhibit of their belief of a *Corporal Presence* in the *Eucharist*, and so of *Adoration*. *Dis. of Ador. of the Euch.* p. 27. printed at *Oxford*, 1687.

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THE
P R E F A C E
TO THE
TRANSLATION.

THE Gentlemen of the Church of *Rome*, serve themselves of the Miracles of *Christ* and his *Apostles*, just as they do of the Doctrine of the *Trinity*. If you believe the *Trinity*, say they, why do you not believe *Transubstantiation*? And, if you believe the Miracles of *Christ*, and his *Apostles*, Why do you not believe the Miracles of our Church?

To the first of these Questions, enough has been said to satisfy those that ask it in good earnest, and to silence those that ask it in jest.

To the Second, I return these Answers following.

1. We have not so much reason to believe that the Church of *Rome* works Miracles, as

- that our Saviour and his Disciples did : For the Miracles said to be wrought in that Church, are done only in those Countries and Places where they are all of one side : We have no Reports of them but from themselves, and this without the least Appeal to the knowledg of their Adversaries, that the Relations are true. But the Miracles of our Lord, and his Disciples were generally done in the Face of Enemies, and could not be gain-said. And the Circumstances wherewith they were first of all published, were so particular and notorious, that nothing had been more easy, than to confute that Relation, which the Evangelists and the Acts of the Apostles have given us of them, if it had not been exactly true. We cannot have greater Evidence of Miracles done long since, than we have for the Miracles of Christ and his Apostles. But they that do no Miracles at all, may give us as good Evidence that they do, as we have from the Church of Rome. And therefore the noise of Miracles which we hear from thence, cannot serve to the Conviction of Unbelievers, which is the end of Divine Miracles. For all the reason we have to believe that they work Miracles, is, because they say so themselves; which is no reason at all to us, since the Question is, Whether what they say be true or not?
- If they pretend, that as Christ did not many mighty Works amongst his own Country-men, because of their Unbelief; so Miracles cannot be wrought before us, because of ours. I answer, That the our Saviour did not think fit to multiply Miracles upon so obstinate a People, yet
- (a) Acts 2. 22. & 3. 9, 10.
(b) Acts 4. 14, 16. & 26. 26.
(c) 1 Cor. 16. 22.
(d) Mat. 3. 58.
(e) Mark 6. 6.

yet at that very time they had *some* mighty Works done there, and (f) before too, and nothing could be more easy for them than to know the Truth of those that were done elsewhere: which makes their Cause vastly different from ours, since neither we nor our Fathers ever saw any Miracles of the Roman Church; nor have we any means to satisfy our selves that they were seen by others.

(f) Joh.
2. 11. & 4.
54. & 7.
32. 4.

2. There is a great difference between the Miracles themselves, which Christ and his Apostles wrought, and those Wonders which are said to be done in the *Roman* Communion. In the former there was the (h) *Finger of God*, and something that exceeded all created Power. But those of the *Roman* Communion, which have the greatest Credibility, are some wonderful things about Images and Relicks, in which there is very great reason to suspect Combination and slight of Hand. Again, the Miracles of Christ, and his Apostles, were Works of (g) Goodness and Mercy almost throughout, which is another Divine Character upon them. But most of the *Roman* Miracles are sportive Amuzements; for which I appeal to the following Collection: And therefore they are fit to go amongst those Wonders that *S. Austin* calls the *Illusions of deceitful Spirits*, but not to be compared with the Miracles of Christ and his Apostles. But,

(h) Luke
11. 20.
Joh. 9. 32.
Act. 4. 16.

(g) Acts
10. 38.
Mat. 8. 16,
17.

3. If we had never so much reason to believe that they of the *Roman* Church have done some wonderful things, which it were very hard to distinguish from Divine Miracles, by the Nature of the Work it self; yet we

have very good reason to reject them, but none at all to reject the Miracles of Christ and his Apostles. For,

(i) Isa. 35. 1. It was (i) foretold that *Christ* that *Great Prophet*, to whom the People were to *hearken in all things*, was to come with Miracles; and therefore, if he had not wrought Miracles, they had wanted one necessary Character to know him by. But.

2. He was not to be known by Miracles *only*, but likewise by fulfilling the Law, and answering all that the Scriptures had foretold concerning him. So that the Miracles of our Lord *Jesus*, did not only give Testimony to him, as they were wonderful Works in themselves, but inasmuch also as they were an accomplishment of one sort of Predictions concerning him: And even thus they would not have been a sufficient Testimony, if he had not answered all other Prophecies. And therefore the whole stress of the divine Demonstration of the Gospel was not laid upon Miracles, but upon the concurrence of many Arguments, and especially upon the fulfilling of Prophecies, and the Testimony of the old Scriptures: As any one may see who will consult (k) those places of the New Testament cited in the Margin, besides a great many others, which an attentive Reader will of himself observe to the same purpose. The believing Jews therefore had great reason to account the Miracles of *Jesus* divine Testimonies, since they were told beforehand that *Christ* should work Miracles, and since *all the Prophets* witnessed to him besides; all things being fulfilled by him which they had foretold concerning the *Great Prophet*.

But

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But now we have as much reason to reject the Miracles of the Church of *Rome*, as they had to be satisfied with the Miracles of *Christ* and his *Disciples*. For,

1. It is indeed foretold that some should (l) *arise and shew great Signs and Wonders*. But (l) *Mat.* 24-24- who are they that should do so? Our Saviour plainly tells us, that they are *false Prophets*. It is foretold that somebody should (m) *come with Power, and Signs, and lying Wonders, and with all the deceivableness of Unrighteousness*; and this (n) *2 Thess. 2. 9, 10, 11.* was to give countenance to a *falling away*, or to an Apostacy from the Truth. But, *1 Tim. 4. 1, 2.*

2. It was not foretold, that before the day of Judgment there should be a Reformation of that state of Religion which *Christ* and his Apostles left. *Christ* indeed was to come and make an alteration in the Law of *Moses*. But neither was *Pope*, nor *Councils*, nor *Churches* to come and make any such alteration in the Law of *Christ*, we were bound to submit to. But on the other hand, the Rule of Faith was fixed to last for ever; and if (n) an *Angel from Heaven* should preach any other Doctrine, than that (n) *Gal. 1. 8, 9.* which was preached at first, he should be *accursed*.

Now let us lay these two things together; That *false Prophets* should come with *Signs and Wonders*; and that no new Doctrine was to be preached to the end of the World; and it will follow, 1. That we are now to examine Miracles by Doctrines, and not Doctrines by Miracles. 2. That it is very necessary for us to examine their Doctrines with a little more care, who pretend to work Miracles, than if they pre-

(o) Mat.
24. 24.

(q) Act. 3.
21.

1 Cor. 11.
26, 27.

(p) Mat.
24. 23.

pretended to no such thing. And, 3. That if we find their Doctrines so far from being according to the Scripture, that many of them are contrary to it, then is the time for us to remember that necessary Caution of our Blessed Lord (o) *Behold I have told you before.* And therefore when Miracles are said to be wrought for the proof of a thing to contrary, not only to (q) Scripture, but to common Sense and Reason, as the Conversion of the *Substance of Bread into the Substance of Christ's Body*; and thereupon a Man shall say unto us; (p) *Lo, here is Christ, or there is Christ*, we are to remember what Christ himself hath said, * *Believe it not.* And if they should still go on to talk of their Signs and Wonders, we must still remember what our Lord said, *Behold, I have told you before.*

But that their way of appealing to Miracles lies cross to the true use and end of divine Miracles, will appear yet farther by considering, that divine Miracles have always been used as the first means of Conviction; but the Church of Rome reserves her Miracles to the last, and indeed brings them forth when People are already taught to believe her in all things. That which is peculiar in the Testimony of Miracles is this, that they surprize all sorts of People, and engage those that are honest and prudent, to consider at least, what Doctrine that is which they are said to confirm, and what other reason there may be to receive it. I believe we all know by experience, that the Miracles of Christ and his Apostles were the first Argument of the New Testament that laid hold upon us, when we were a little able

to Judg for our selves, and made way for the rest. And it was this Effect that their Miracles had when they were done; the People were (r) *amazed*, and awakened by them into a farther Consideration of the matter: I mean all those that were not quite over-set with prejudice against our Saviour's Person and Doctrine. And there is little question to be made, but that those who were by this means put upon farther inquiry, did at last grow to (s) full Satisfaction upon *searching the Scriptures*. Now for these Reasons our Saviour and his Apostles made way into the Minds of Men first of all by the force of Miracles. And it is very remarkable, that in the (t) Answer he gave to the two Disciples sent by *John the Baptist*, he does appeal to his own Miracles, but yet in those words, and in that manner, as to lead them to inquire farther by the Scriptures.

(y) Mat.
12. 22, 23.
Mar. 1. 22.

(s) Act.
17. 11.

(t) Mat.
11. 4, 5.
compared
with Isa.
35. 4-5, 6.
& 61. 1.

But, as I said, quite contrary to this method, the Church of *Rome*, tho she pretends to the Power of Miracles, does not think fit to try us with Miracles first, which is both the natural way, and the way of Scripture; but she seems to reserve the Argument of Miracles for People against that time; when they are not allowed the liberty of inquiring any more: Insomuch that we are fain to translate their Foreign Collections of Miracles into *English*, that our honest Country-men may consider them, and be awakened (if these Miracles will do it) into a farther inquiry. And whether this proves to be for the purpose of the Church of *Rome* or not, I am sure 'tis very much for the purpose of Miracles, and of the true use for which God has

has designed them. But if they think that this is done a little out of season, as I doubt they do; 'tis a plain case, I should think, that they do not take their Miracles to be Divine, since Divine Miracles are always most seasonable at first.

Since the first Edition of this Translation, I am told that some will needs have it to be a Sham, without an Original. To which I shall only say, that I have the Original now by me, which I do not intend to part with, if I can help it, till I procure one or two more, which shall be expos'd publicly enough to the Satisfaction of all that are concerned to make these Objections. In the mean time, our English *Festival Book*, used before the Reformation, may sufficiently acquaint those that have it, that such like Miracles as these in the *School of the Eucharist*, are no news in the *Roman Communion*. And for that reason I transcribed three notable Histories out of it, and because of their Affinity to the Lessons which we are to learn in this School, they were three of those that used to be read to the People upon * *Corpus-Christi*-Day. And these they are.

* The Body of Christ.

Lib. Festi-
de Corpor-
re Christi.

There was an Erle of Menys was called Syre Ambrighte, that loved the Sacrament in the Auter passing wele, and did hit all the worship and reverence that he coude and mighte; so whan that he lay syke and shuld be dede, he might not receyve the Sacrament for casting; than was

was he sorry and made Dole, and than
 he lette make clean his right syde, and
 to cover it with a sayre cloth of Sendell,
 and ley Goddis Body thereon, And said
 thus to the Ose: Lord, thou knowist that
 I love the with all my hert, and would
 faine resceiue the with my mouthe, and
 I durste, and thirfor that I may notte,
 I ley thee on that place that is next to my
 herte, and so I shew the all the love of
 my herte that I can and may: wherfor
 I beseeche thee good Lord have mercy on
 me. And even therewith, in sighte of all
 the people that were about hym, his syde
 openyd, and the Hoste wente therein to his
 syde, and thanne his syde closed agin, and
 so anon after he dyde.

We rede, that there was a Jewe that
 went with a Christen man, a felowe of
 his, into a Church of Christen people,
 and herde Masse: and after, when Masse
 was done, the Jewe seyde to the Christen
 man, If I hadde eton as moche as thou
 hast eton, I should not be an hungred,
 as I trow, in many daies. And thanne
 seyde Christen man, Forfourthe, quod he,
 I ete no mete this dey. Chan seyde the
 Jewe, I saw thee ete a Child, the which
 the Preste helde up at the Auter. Channe
 come

colme a Caste than that hadde many Chil-
dren in his Armys, and he gaue eche
Cynnen a Caste, such as the Pryke etc.

In Devynshire beynde Exbridge, was
a Wollman ten yere, and was nye dede,
and wote of a hevy person aboute myn-
nyghte, to hate her tighes: Then this
man in an he harte that he myghte be
arste and wente to Church, and tooke
Godes Body in a Box of Ivory, and
putte hit into his Bosome, and wente
in to wote this Wollman. And as he
wote thought a fowle in a fowle Mene
that was his next ney, it happed that
his Box in lace of his Bosome to the
Grounde, and he wente forthe and wote
hit not, and come to this Wollman, and
wote her Confession. And thanne he
asked her yf she wote he wasiled: and
she seide, yf she seide: Then he putte his
Boxe in his Bosome, and sought the
Box, and when he founde hit nought, he
was full sorow and fowle, and seide,
Danne, I wote go after Godes body, and
come anon agene to you, and so wente
forthe for weeping for his synfulness:
and so as he come to a Wollow Tree,
he made chere a Wollow, and hymned
himselfe all night, and so bete hymselfe
that

that the blode ranne downe by his syde, and
seyde thus to hymselfe: O thou simple
man, why hast thou tolde the Lord God,
the Maker, the Forner, and the Crea-
tor? And when he had thus bere hym-
selfe, he bare on his clothys and wente
forthe: And thanke he took waite of a Pi-
loue of fyre that came from Erthe to
Heven, and he was all attorned therof,
yet he blessed, and wente thereto, and
there ley the Sacrament fallyn out of
the Box into the Grasse, and the Pilour
schone as byghte as any Sonne, and
lastyd from Goddis Body to Heven, and
all the Bestys of the Foreste were come
aboute Goddis Body, and stode in com-
passe round about hit, and all kneld on
foure kneess, save on blacke Horse that
knelyd but on that on knee: Channe seyde
he, yf thou be any Beste that may speke,
I charge thee in Goddis Name here pre-
sente in form of Biede, tell me why thou
knelist but on thy on knee? Channe seyde
he, I am a fende of Hell, and wolle not
kneel and y mighte, but y am made a-
gense my will: for hit is wretton, That
every knelyng of Heven and of Erth shall
be to the Lord God. Why art thou like
a Horse? And he seyde, to make the peo-
ple to stele me; and at soche a Towne
was

was one hanged for me, and at soche a
Colone another. Than seyde this hooly
Person, I commande the by Goddis
Flesche and his Blode that thou goo into
the Wildernesse, and be ther as thou
shalte neuer disceise Chyristen people more.
And anone he wente his wey, he myghte
no longer abyde: And thanne this Man
wente forth to this Woman, and dede
her rightes, by the which she was saved.

THE

THE P R E F A C E.

THE H. Sacrament of the Altar, instituted in the Church, for the nourishing, inlightning, fortifying and comforting the Faithful, is one of the most Sublime and Salutary Mysteries, that is to be found in the Catholick Religion. It stood in need also of a God, for to institute it, and to propose it to us, as the strongest Argument of the Love that he bore towards mankind. Which makes me astonish'd why the Hereticks should conspire with all their might for to extirpate it, conducted, no doubt, by the Devil, who pretend only to take away the belief and the use of it, so to destroy Souls more easily, who cannot subsist long in grace, without the participation of this Divine and Celestial Food. Wherefore without troubling my self to confute these hair-brain'd People, who turn a deaf Ear to all that the Holy Fathers have said about it, and have renounced their reason, I resolv'd to send them to School to the Beasts, who have shew'd a particular inclination, not without a Superior conduct, for the Honour and Defence of this Truth: I have put my Discourse into an Alphabetical order, to the end that by this last remedy, they may become more wise, and return to their reason, being taught by the Animals that have none. If they receive no benefit hereby no more than others, yet I hope it will be serviceable to Catholiques, to inkindle their Zeal, by a more careful frequenting this Bread of strong men: and not only serve the grown and aged persons, who have already a full belief and high esteem for this Divine Sacrament; but also (which is one of my motives hereto) to imprint on the Minds of Children, the first belief, and a wise regard for

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this Sacrament, to the end that they may come to it, when they are judged capable to receive it, with more devotion and reverence.

Which is that which I have seen put in practise by good Fathers of Families, who use to put into their Childrens Hands, such like Devout Histories, to dispose them to communicate worthily, when they first receive the Sacrament.

It is also most certain, that Histories and Examples, however it comes to pass, have a great advantage to make impressions on the minds of Children, above discourses and reasonings, which are above the capacities of youth.

Note. Where the English word for Birds or Beasts, &c. agrees not to the Alphabetical Order, I have set the French word in the Margin.

T H E

THE
School of the EUCCHARIST,

Established upon

The Miraculous Respects and Acknowledgments
which Beasts, Birds, and Insects, upon several
occasions, have rendred to the Holy Sacrament
of the Altar, &c.

A

Abeilles, Bees.

i. *Bees honour the H. Host divers ways, by lifting it from the
Earth, and carrying it in their Hives as it were in Procession.*

A Certain Peasant of *Auvergne*, a Province in *France*, perceiving that his Bees were likely to die, to prevent this misfortune, was advised, after he had received the Communion, to reserve the Host, and to blow it into one of his Hives. As he tried to do it, the Host fell on the ground. Behold now a wonder! On a sudden all the Bees came forth out of their Hives, and ranging themselves in good order, lifted the Host up from the ground, and carrying it in upon their wings, placed it among their Combes. After this the man went out about his business, and at his return found that this advice had succeeded ill, for all his Bees were dead. Moreover when he lifted up the Hive, he saw that the Host was turned into a fair Child among the Honey-Combes. Being much astonisht at this change, and seeing that this Infant seemed to be dead, he took it in his hands, intending to bury it privately in the Church; but when he came to do it, he found nothing in his hands, for the Infant was vanisht and gone. This thing happened in the County of *Clermont*, which, for this irreverence, was a while after chastised by divers calamities, which so dispeopled those parts, that they became like a Wilderness. *Pet. Cluniac.*

I. I. c. I.

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2. *Bees adore the H. Host, and sing the Divine Praises, dividing themselves into two Quires.*

It is reported of another poor man, that going to visit his Bees, perceived them to make a sweet Harmony; he stood ravished a while with it, not knowing what it meant. The night following as he went out about some business, and cast his Eyes towards his Bees, he perceiv'd them to rejoice, and sport themselves, making an admirable melody. He first inform'd his Curate of it, and afterwards the Bishop, who after they had consulted about it, advis'd him to break up the Hive, where they found a Box or Pix made of Wax, out of such whiteness, that it looked like Ivory, and within it the H. Sacrament adored by the Bees, who ranged themselves into two Quires, and sang the praises of their Creator. The Bishop gave order for a goodly Procession, to carry back the H Host to the Church; and in that place was erected a fair Chappel, which became a place of refuge for the sick and afflicted. When no body knew from whence and by whom that Host had been brought thither, two Thieves of their own accord discovered themselves and confessed, that having stoln a Pix, they had thrown the Host against the Hives. *Cantiprat. l. 2. c. 40. sec. 1.*

3. *Bees erect a compleat Chappel with their Wax.*

A Certain Woman as covetous as the former Peasant, having received the Communion unworthily, carried the Host to her Hives, for to enrich her Stock of Bees; and afterwards coming again thither to understand the Success, she perceived that the Bees acknowledging their God in the Sacrament, had with admirable Artifice erected to him a Chappel of Wax, with its Doors, Windows, Bells, and Vestry, and within it a Chalice, where they laid the H. Body of Jesus Christ. She could not long conceal this wonder: The Priest being advertised of it, came thither in Procession, and he himself heard a consort of most harmonious Musick, which the Bees made flying round about the H. Sacrament; and having taken it our, he brought it back to the Church full of comfort, certifying that he had seen and heard our Lord acknowledged and praised by those little Animals. *Cesarus l. 9. c. 8.*

4. *They revenge the Injuries done to the H. Sacrament:*

A Peasant, swayed by a covetous mind, being communicated on Easter-day, received the Host in his Mouth, and afterwards laid it among his Bees, believing that all the Bees of the Neighbourhood

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hood would come thither to work their Wax and Honey. This covetous impious wretch, was not wholly disappointed of his hopes for all his Neighbours Bees come indeed to his Hives, but not to make honey, but to render there the honours due to the Creator. The issue of their Arrival was, that they melodiously sang to him Songs of praise as they were able; after that they built a little Church with their Wax from the foundations to the roof, divided into three Rooms, sustained by Pillars with their Bases and Chapiters. They had there also an Altar, upon which they had laid the precious Body of Jesus Christ, and flew round about it, continuing their Musick. The Peasant who took notice of all this, though he could not comprehend the meaning of this harmony, yet was right glad to see all his Neighbours Bees met together there. When the time came to examine what profit he had made, then it appeared how he was deceived. For when he would take a view of the quantity of Honey and Wax, which all these Swarms had made, he found all his Hives empty of both; and coming nigh that Hive where he had put the H. Sacrament, the Bees issued out furiously by Troops, and surrounding him on all sides, revenged the irreverence done to their Creator, and stung him so severely, that they left him in a sad case. This punishment made this miserable wretch come to himself; who acknowledging his Error, went to find out his Parish Priest, to confess his fault to him. The Priest discoursed the Bishop about it, who advised him to go in Procession with all his Parishioners. At his Arrival the Bees testified the Joy they had by their hummings, they came forth, and raised themselves into the Air, making an excellent Melody. When they lifted up the Hive, they found that artificial Fabrick, where they saw upon the Altar the Holy Body of our Lord, which they carried back with reverence and great ceremony to the Church, singing the praises of the Lord, who should be more honoured and revered by men, since he had honour from these little Animals. *Vincentius in spec. moral. l. 2. dist. 21. p. 3.*

Agneau, }
Lamb. }

1. A Lamb of St. Francis makes signs to
a Lady to go to Masse.

ST. Francis had at Rome a Lamb that used to be present at Masse and Divine Service; and when the Saint went from thence, he recommended it to a Noble Lady, whom the Lamb awaked mornings by its bleating, when she forgot to go to Mass, and signified to her by signs that she should go to Church, *St. Bonav. in Vit. S. Francis.*

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2. A Lamb of St. Coleta kneeled at the Elevation during the Masse.

THE Humility and Sweetness of St. Coleta was such, that the Birds of Heaven were emulous to sing in her presence, and came to feed at her Table: for this quality she accepted a Lamb, which one made a present of to her, as a meek simple Animal, and also because in the old Law it was offered in Sacrifice, representing Jesus Christ the Lamb without spot. She took so much pleasure in this little Animal, that she made it go with her to Church, as the Sheep of St. Francis used to do) where without making any noise it behaved it self with great modesty and reverence, and when the Priests that Officiated came to the Consecration, the little Lamb bended its knees, without stirring till the Elevation was over. *Surius ad 6. Martii.*

Aragnee, } 1. A Spider do's not at all impositon at the Mass.
A Spider, } What happened to one of the Cistercian Order,
to St. Conrade, and St. Norbert.

A Religious person of the Cistercian Order, celebrating the Mass, in the presence of his Abbot *Walenus*, a Spider fell into the Consecrated Chalice. Upon his doubting whether he should drink the Consecrated Wine, his Abbot commanded him to proceed, and he in obedience took and finished all with great courage, and with fervor and devotion. At his return being among his Brethren, his finger itched, he rub'd it, and then a swelling appeared; and after that before them all, this Spider opened the Skin, and came out alive, and by the Abbots command was burnt. *Henriques. in fascic. S. S. Cisterc. l. 2. dist. 26.*

2. Another instance to the same purpose.

ST. Conrade Bishop of Constance swallowed a Spider, that fell into the Consecrated Wine. They that knew what he had done, looked every moment for his death; but it happened, quite otherwise. The Bishop sat down at Table, but eating nothing, one asked him the reason, he answered, that he waited for his Host, who would come presently, and leaning his head upon the Table, and opening his mouth, the Spider immediately issued out. This is what our Saviour had said in St. Matthew, That if his Disciples should drink poison, it should not hurt them at all. *Surius 26. November. Corbin, lib. 7. c. 2. fol. 497.*

3. Another

3: *Another like the former.*

ONE day as St. Norbert said Mass in a Chappel under ground, a Spider fell into the Chalice already consecrated. Norbert, that he might lose nothing of what was there, swallowed it. When the Mass was done, as he was preparing himself for an unavoidable death, he found a great inclination to sneeze; and though he looked upon this as a sign of death, yet he found that to him it was a sign of Life; For this Animal came out alive at his Nostrils. A miraculous Effect, which so increased his faith, that it is a common saying now-a-days, The Faith of Norbert; the Charity of Bernard, and the Humility of Milon Bishop of Teroanne. *The Bishop of Bellay in his Life.*

4. *A Spider revenges an affront done to the H Sacrament.*

THomas of Arundel, being assembled with other Prelates in the Church of St. Paul at London, to labour the conversion of a Taylor, who held that the Consecrated Host, was only Bread blessed, and not at all the Body of Jesus Christ: When after many Disputes they found him obstinate in his Heresie, he was commanded absolutely to submit himself, and to adore God with all reverence in the H. Sacrament. Upon the opposition that he made there even as far as to blaspheme, saying, That a Spider rather deserved to be honoured than the Holy Sacrament of the Altar, Heaven revenged this saying so outrageous against his God; for immediately an old overgrown Spider unloosing it self from the roof of the Church, came down by the guidance of its thread, upon this stinking cursed mouth, where being entred, he was grievously tormented, answerably to that in the Proverbs, c. 6. *Thou art ensnared in the words of thy mouth.* After this, all judged him to deserve death, and in conclusion he was condemned to be burnt, which sentence was executed in the presence of the Chancellor of the Kingdom, in the year 1438. *Bredk. 1. 30 Tho. Walden l. contr. Johannam Wickles. & alii.*

Asses, } *Asses honour the H. Sacrament, making*
Asses. } *way for a Priest that carried it.*

AN Old and Simple Priest of the Parish of St. James at Colen, carrying the Holy Sacrament out of Town to a sick person, and going up a very rough Hill, met some loaded Asses, descending towards the Town, which often jostled him, by reason of the narrowness of the way. At length not being able to get before them, and fearing to be over-turned by those Beasts, he spake to them according to his

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simplicity in this manner: My Asses, what do you mean? do ye not see him whom I carry? go aside and stop, to make more room for your Creator, which I command you in his name. O admirable Obedience! those Asses, which used not to stir but when they are beaten, presently went on one side, where the Hill was more steep, without apprehending any danger, or letting fall their load. The Town of *Colen* remembers this Wonder to this day, and mentions it with astonishment. *Cæsarius l. 4. c. 99.*

2. Another such like Story.

IN the 16 Century within the *Venetian* territories, a Priest carrying the H. Sacrament without Pomp or Train, to a sick person, he met out of the Town Asses going to their Pasture; who perceiving by a certain Sentiment, what it was the Priest carried, they divided themselves into two Companies on each side the way, and fell upon their knees. Whereupon the Priest with his Clerk all amazed, passed between those peaceable Beasts, which then rose up, and as if they would make a pompous show in honour of their Creator, followed the Priest as far as the Sick mans house, where they stayed at the door, till the Priest came forth, whom they did not leave till he had given them his blessing. Father *Simon Rodriguez*, one of the first companions of *S. Ignatius*, who travelled then in this part of *Italy*, informed himself carefully of this matter, that it happened a little while before our first Fathers came into *Italy*, and found that all had happened as has been told. *P. Orlandin*, in his Hist. of the Society. *Tom. 1. l. 2. n. 27.*

3. Another admirable History of what happened, not to an Ass, but to a Man turned into an Ass.

A Certain Knight of *Jerusalem*, arriving at the Town of *Famagusta* in *Cyprus*, with some others of the same Order, as they were busied to provide themselves of things necessary for the finishing their Voyage, this Knight went abroad, and walking along by the Sea-side, he accosted a Woman, and asked her whether she had any Eggs to sell. She, that was another *Medea* in Sorcery, seeing him young, lusty, and a stranger, that the Country people might suspect nothing, desired him to wait a while, and she would furnish him with every thing he wanted. As she tarried somewhat longer than he would have had her, so her fear lest the Pilot should not leave him ashore, caused her to make more hast: So she brought him the Eggs, and told him, that if the Ship was gone, and he would come back to her, he should be welcome. With this provision he drew towards his Ship, and seeing that his Companions

panions were not yet come, he fell to eating his Eggs. As he was eating them, to his admiration, he found himself wholly altered, and that he went as it were out of himself, so that in an hours time he became dumb, and as if he had lost his Brains (so he exprest it after he was well), not knowing whence this happened. Moreover, when it was time to set Sail, he drew towards the Ship, to take his place there, but was driven away by great blows of a Staff, since he was changed into an Asse. He suspected now ill dealing, and that this Woman had bewitched him, hearing them call him Asse; notwithstanding, though he could not make answer, being dumb, yet he made another attempt to get into the Ship, but was treated just as before, being repulsed as an Asse, by the stroaks of a good Cudgel. Being thus abandon'd by all, he was forced to go back to that Womans house, whom he served as an Asse, for the preservation of his life, the space of 3. years, this Witch making use of him to carry provisions to the House: At 3. years end this poor young man, following the Sorceress at a little distance, coming into the Town in shape of an Asse, by good chance, passing by a Church, he heard the Bell ring for the Elevation of the Host; and presently he turned towards the Church; but not having the hardiness to go in, fearing to be driven away, he staid without, bending his knees and legs towards the ground, and raising his head, bowed it to adore the H. Sacrament. This being observed by some Merchants of Genoa, and being greatly astonish'd, they followed this Asse, which a Woman drove away with a Cudgel, and went after them both as far as to the house. Hereupon they advertised the Judge of the Town concerning this matter, who caused both the Asse and Woman to be apprehended. She being examined, confessed her Crime, and promised the Judge, that if he would suffer her to go home, she would restore the young Knight to his former shape, which she did: As for her, she was afterwards condemned to the fire, and burnt for a Witch. *Nic. de Laghi, p. 244. Hier. Mengi de arte Exorcistica.*

B.

Biche, } 1. Hinds come to Mass on a H. Martyrs day, and
A Hind. } make an Offering of a young Cheverel.

ST. *Athenogenes*, a Martyr, under the Emperour *Dioclesian*, whose Feast is kept on the 16th of July, returning to his Monastery, found none there save a Hind (the Monks being before laid in Prison) which he had a long time nourish. She presenting her self before him, and moving his Compassion, he blessed her, and prayed God, that she might never be taken nor fall into the Hunter's Nets, neither

neither she, nor her young ones: Charging her further, that she, and others of them, should yearly bring a Cheverel to the Monastery, to perpetuate the memory of this favour and privilege. All came to pass as the Martyr had required; for every year, after the reading of the Gospel at the time of celebrating the Mass of the H. Martyr, they saw a Hind enter into the Church, and after she had offered a Cheverel to the Saint, went back into the Forests: It was ordained, that this Cheverel should serve for the feasting the Priests that had celebrated the Office on the day of that Feast. *Reclerus Viridarii SS. p. 1.*

Beasts,

Oxen.

Oxen adore the H. Sacrament.

Certain Robbers broke into a Church, of a Town called *Hornel*, seizing upon a Casket, in which they found nought besides some Reliques, and the Pix, in which they kept the H. Sacrament. But this booty not turning much to their profit, they left all in the Fields. In the morning before day, a Peasant went out with his Oxen to plow; the Oxen being yoked in the Plough, began to draw; but when they were come to the place where the H. Pix lay, they stoppt on a sudden; the Peasant, not knowing what was the matter, cried to them aloud, and push'd them with his Staff, to make them go forward, but all in vain. He encreased his blows and his noise to no purpose, only that he received their kicks, they having more regard to the H. Sacrament, than to their Patron. The Peasant in great anger left his Plow, to look whether any thing was there which might cause this stop. As he did this, he took notice of that Pix lying at the feet of his Beasts, with the Relicks belonging to his Village. Being in a great astonishment, he left the Field and his Plough, to advertise the Parish-Priest of what he had found. Upon this report the Priest came out in procession with the people to the place where the Host and the H. Relicks lay, which they carried back to the Church with the same devotion; where they put them under a more safe custody. *Casarius l. 9. 7.*

2. *Another Story to the same purpose.*

IN *Bavaria*, not far from *Ingolstadt*, a Peasant, who was a simple, but devout man, not being able on all Festivals to be present at Mass, because he was obliged to look after his Cattel, put a part of the consecrated Host, which he had reserved, into a Hole made in his Staff, which when he could not go to Church, he always fixed in the ground, and addressed his prayers to it, adoring the H. Sacrament.

ment. Now one time, as he saw his Beasts run about hither and thither, and would fain stop them, he heedlessly threw down his Staff, where the H. Sacrament was : But presently reflecting upon what he had done, ran in great haste to take it up : As he fell on his knees to do it, he saw that the ground, where his Staff was, depressed it self, and so much the more, as he lift up his hand. This wonder troubled him, and still more, when rising up, he saw all the Oxen round about the hollow place, with bended knees adoring our Lord. Upon the sight of these wonders, he ran bitterly weeping to give an account thereof to his Parish-Priest : He addressed himself to the Bishop, who came thither in Procession, and with great reverence and humility took up the Staff, in which was the Holy Sacrament. In memory of this Miracle, he built a Chappel under the Title of *Saviour*. A world of people came thither, and took of the Earth of this hollow place, in testimony of their devotion. R. P. Lucas Pinelli, at the end of his *Meditat. on the Mystery of the Sacrament*.

Brebis, } 4. A Sheep kneels at the Mass, at the Ele-
A Sheep } vation of the Consecrated Host.

AT St. Mary de Portiuncula, one gave S. Francis for an Alms a live Ewe, which he willingly received as a Symbol of innocence and simplicity. He admonished her to live in the Convent without disquieting the Friars; when the Friars went to the Quire, this Ewe went into the Church, and kneeled before the Altar of our Lady, bleating, as if she would salute her; and at the Elevation of the most H. Sacrament at the Mass, she kneeled, in token of adoration. S. Bonavent. in vit. S. Francisci.

C

Cannes, } 1. Ducks are present at Mass on St. Ni-
Ducks. } cholas day, May 9.

THere is in the Suburbs of Monfort in *Brittanie*, a Parish Church of St. Nicholas, and at a little distance from thence one may see a Lake, not far from a Castle of that Territory. From that Lake, for more than 100, or 200 years, came forth a Wild Duck, which on St. Nicholas day, 9th of May, came into this Church with a number of Ducklins, and among the people there assembled to the number of Three or Four Thousand persons, chose its way, and entred the Church, and abode there some while, without being frighted, and

and afterwards returned peaceably to its Lake. Some years since it did the same, but more seldom, and not every year. As a Lord of the Countrey, whose Name was *Dandelot*, who was of the New Religion, related this as a Contrivance of some Priest; one day dining in this Town of *Monfort*, this Wild Duck came thither, as if she had a mind to appear to this man of a false perswasion; who being advertised of it, came in *Querpo*, and running with some of his company to the said Church, he beheld that Duck enter in, and after some while returned quietly thither from whence she came: He followed her by his Eye as far as to the Lake; after which, when any one spoke of this Duck, he said not a word. *If these hold their peace, the stones will cry out.* *Le Seur de Argentre*, in his History of Brittain 1. 1. p. 63, 64. *Job. Bapt. Fulgos. l. de Mirac.*

2. *Young Ducks defend the Church, and punish the Offenders till they make reparation for the wrongs they had done.*

IN the Lake of *Lagenne* in Ireland, one may see young Ducks among those Ducks of *S. Coleman*, that had been made tame in time, which were not afraid when men came nigh them. The Ducklins that met together in this Lake, about the number of sixteen, constantly, when any injury was done to the Church where the Sacrament was lodged, or to the Clergy, they forsook this Lake, and flew far away to another, and returned not till satisfaction was given, and reparation made of the wrong done to the Church and Clergy. And during their absence, that the reparation might not be deferred, the Waters of that first Lake which were cleer and christaline, became muddy and corrupt, and smelt so ill, that they became neither fit for the use of Men or Beasts. The same Author also reports, that if any should injure one of the Birds, for being Protectors and Defenders of the Church, he would not escape long unpunished. He reports, That a Kite having caught up in his Talions one of the Ducklins, perched upon a Tree to devour it; but immediately all the members became stiff, so that he could not perceive the prey under his feet. Another time in a Winter Frost, a Fox caught one of the Birds, but he had better have let it alone; for in the morning he was found in a Grot nigh to the Lake (venerable for the abode of *S. Coleman* there) dead and choaked, the Duck that he had in his Throat stopping his breath. *Nieremberg ex Sylvest. Gyrald. lib. 2. de Mirac. in Europa.*

Cerf, }
 A Stag. }

*A Stag traces the Circuit, and the place of the
 Church of Nostre Dame du Puy,
 at Velay in France.*

IN the days of S. George, the first Bishop and Apostle of *Velay*, a Woman of that Countrey, who had a long time been sick of a Quartan Ague, one day as she was asleep, heard this Voice; Betake thy self to the Rock d' *Anis*, this is the place where I will cure thee: the obeying this Voice, found there a large and square stone like an Altar. Being seated there upon it, sleep surprized her, and at the same time the Virgin appeared to her, saying to her at her awaking, Thou shalt be cured, and know that I have chose this place to be honoured there in Ages to come. All which coming to pass as had been foretold her, she made a rehearsal of it to St. George, who went upon this Rock, where he was further assured of the Virgins pleasure by a new Prodigy; For having attained to the top of the Mountain, he saw at the foot of the Rock de *Corneille*, the place where now our Ladies Church stands, all covered with Snow, tho this was on the 11th of July. At the same time a Stag suddenly leapt forward in the snow, took a round, as it were tracing the Circuit and Compass of the Church, which was there to be built, and having done this, disappeared from the sight of all that were present. S. George, prostrating himself on the ground, to adore the Traces of the Divine Providence, immediately ordained, that following the print of the Stags feet, the place should be encompassed with a strong hedge, so that it might not be profaned, that since it could not be yet undertaken, it might be deferred to a better season. S. George therefore contented himself with marking out the place for the Church, and other Prelates that succeeded him, had not the hardiness to undertake the building, till S. Vossi was established Bishop there, who gave beginning to the Church, by reason of the Miracle following. In his days a Lady of a very Noble Family of *Polignac*, being troubled with the Palfey, was advertised in her sleep by the Virgin, that if she would be healed, she should go up to the Mountain called *Puy d' Anis*, and there repose her self upon a stone made in the fashion of an Altar; Being seated upon this stone, she fell there asleep, till such time as she was awaked by an Angel. At her waking, she saw the Mother of God surrounded with a great company of Angels and Virgins, and at her feet she lay prostrate; the Virgin advised her to return thanks to her Son for the health that was restored to her, and to let the Bishop know, that it was her pleasure they should build a Church in that place for the invocation of her holy Name, and that he should trans-

late thither the Episcopal See of *Velay*, according to the advice she had given to *S. George*, his Predecessor. This being resolved, *S. Voss* went to *Rome* to get a License from the Pope, where he arrived in the year 224. *S. Calixtus*, who governed then, received him courteously, and agreeing to his requests, gave him an Architect called *Scutaire*, for to manage the work. The Temple was in a short time finish'd and erected with great firmness and perfection. When the debate was about consecrating it, the holy Bishop considering that he had no Relicks, he concluded that he would return to *Rome* with *Scutaire*, for to obtain them of the H. Father. The Evening before they went away, they took leave of the people, and made fast at the Church doors; the day following, when they were near the River *Loize*, a quarter of a League from the Town, they met two venerable old men. *S. Voss* approaching them, demanded of them whether they were going, and what brought them into those quarters. They answered, We are Embassadors from the H. Pope of *Rome* sent to Bishop *Voss*, to bestow on him these two small Caskets full of holy Relicks. The H. Bishop gave them thanks, and intreated them that he might carry them up to the Mountain. They answered, that they had no intention to pass any further; and at parting, when they had delivered to them the Relicks, with the Breviaries, yet further to confirm them in the truth of all they had said, Know, say they, that when you shall arrive at the Church Gates, which you have firmly barred, they will open to you of themselves; and you shall find in the Church three hundred and twelve lighted Torches, the Altar anointed and marked with Holy Oyl, and you shall also hear the harmonious Songs of Angels, and perceive a most sweet Odour. Upon this they disappeared. At their return to the Town, the people had notice to be ready for a Procession, and the H. Bishop bare-foot, and in his Pontifical Habits, came with the people to Church, which soon as they approached, the doors opened of themselves; the Church was lighted with three hundred and twelve Torches, with all the other Circumstances marked by the two old men. The Bishop approached to the Altar, which he found anointed with H. Oyl, upon which he placed the Holy Relicks. After they had solemnly sung the Mass of Dedication, he published and declared by the Authority of our H. Father the Pope, that the Episcopal See was from thenceforward translated, from the Old Town of *Velay*, to the New place, now called *d'Anis*, and in Latin, *Anicium*, which is one of the most illustrious and ancient Churches of our Lady, that is in Europe. *P. Giffé*, in his History of our Lady du Puy.

Chenilles,
Caterpillars.

3. *Caterpillars revenge the injury done
 the H. Sacrament.*

A Priest exorcising one that was possessed, demanded of the Devil, Why a woman whose name was *Hardisa*, had been so grievously tormented by him; She has well deserved it, replied he, for she hath sowed the most High upon her Coleworts. The Priest not knowing what this meant, and the Devil denying to give him any other answer, he went to that other possessed person called *Hardisa*, and told her the answer the Devil had made him, which he did not at all understand. I understand it well, says *Hardisa*, which yet I have never told to any Soul living. You must know then, said she, that being very young, I took upon me to look to the Garden, and making no profit of it, because Caterpillars devoured all the Herbs, I learnt afterward of a wandering woman, that for to remedy this, I must break a consecrated Host in pieces, and scatter them upon the Herbs, and they would spring up again; I did so, said she, but to my own harm, as you see. Behold here what the Devil meant, when he said; She sowed the most High upon her Herbs. *Casarius l. 9. c. 9.*

Cheval,
A Horse,

4. *A Horse given to a Priest that carried
 the H. Sacrament to a sick person.*

WE will give the first place to a Horse of *Ralph Count de Hapsburg*, and afterwards Emperor. This Prince going a Hunting heard the little Bell ring, as the Priest went with the H. Sacrament to a sick Person. He thereupon turned back to meet the Priest, and being come up to him, he lighted from his Horse, and presented him to the Priest, that he might pass over a Ford of the River, himself following on foot. When he had communicated the sick Person, the Priest returned a Horseback to his Church, the Prince going all the while a foot. The Priest paying due respects, thanked Count *Ralph*, and offered to return him his Horse. God forbid, said the Prince, that I should profane the Horse, which God has thus far consecrated by the Service he has done him; My Horse, said he, belongs to God, and I give him to the Church. When he had made this Donation, that the Church might not be burden'd with the necessary Charges for his keeping, the Prince settled a certain Revenue, to pay for the Horses keeping, and he made it perpetual, as well for the providing Horse-meat, as for the purchasing another Horse, when he should fail, for the Service of the Church. *P. Gualterus Paulus in suis de Euch. Rithmis.*

- 5: *A Jews Horse pays respect to a Priest, who went with the H. Sacrament to a sick Person.*

A Priest carrying the H. Sacrament, met a Jew on Horseback, who endeavouring to get before, his Beast kneeled down bowing towards the H. Sacrament. The Jew being in great disorder slackened his Rein, and Spurred him hard. But his Horse would not stir till the Priest was gone by. At the same time he heard a Voice from Heaven which said, *Acknowledg thy Creator, whom thou denyest to be born of the Virgin Mary.* The Jew making reflexion upon this foregoing action of his Horse, and this Divine voice, was converted and baptized. *Prompt. Disc. exompl. 32.*

6. *A Horse signifies to his Master, that he should bear Mafs, before he went about his affairs.*

A Person that was hard put to it to dispatch certain affairs, was exhorted by some Clergy-men, because it was Sunday, to hear Mafs, before he took his journey; he went indeed to Church to be present at Mafs, but through his earnest desire to dispatch his affairs, he went away before it was ended. He came home and got on horseback; but when he was upon going, his horse would not stir either for beating or spurring. This unusual obstinacy of his Horse, made the Master consider with himself; upon this he alights, returns to Church, and heard a Mafs from the beginning to the end. After which he got again on Horseback, and went without any difficulty about his business, which he dispatched sooner and more successfully, than he thought he should have done. *Nicholas de Lagbi ex andr. Ebor. Lufit. de Orat.*

7. *Horses lose their lives for saving the honour due to the H. Host.*

THE Marshal of Aumont, having brought the Town of St. Porcien in France under the League, his Soldiers pillaged the Parish Church, from whence they took away the Pix full of Hosts, which they carried to the Stable where their Horses stood. Where having emptied the Pix, they threw the Hosts mingled with Oats into the Manger to feed their Horses therewith; and as the Horses could not retire being tyed to the Racks, to prevent the indignity that might happen, suddenly fire descended from Heaven, and killed the Horses, without touching any ways the Headstals. Thus the Horses lost their lives to hinder the affront and irreverence,

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1

Irreverence, which the Hereticks would have put upon the consecrated Hosts. *P. Fodere Hist. de la province de S. Bonavent.*

Choeur, She-goat. 3 8. *A Shee-goat brings up an Infant devoted to the H. Sacrament.*

IN Poland an Infant was lost, its Parents being ignorant what became of it, for the space of three years; the Father and Mother greatly afflicted at this mishap, had recourse to Heaven, to help them to some news of it. After all they made a vow, that if they could learn where it was, they would go a Pilgrimage to the H. Sacrament of *Poznanie*. After this the Child was found in a Forest, and told them, that all that time, it had been fed by a Wild Shee-goat, which had also taken care to defend it against the Nights cold. *Tractatus apud Boerum. Tom. 3. p. 205. in fine.*

Chiens, Dogs. } 9. *Dogs revenge the injury done to the H. Hosts.*

O *Platus Milevitan* writes thus in his second Book against *Persecution*, that the Donarist-Hereticks, had given the H. Host to Dogs, but that their own Dogs, instead of touching the H. Sacrament, to revenge the injury done to their Creator, fell upon their Masters, and tore them in pieces.

10. *A Dog punished by Heaven, for making noise during the Masse.*

IN the Life of *Bl. Dalmace Moneris*, of the Order of *St. Dominick*, it is reported, that this Father, in an Embassy of his to the Convent of *Castellon*, observed that a Lady called *Villanueva* came to hear Masse at this Convents Church, accompanied with a little Dog, which made a great noise, with little Bells that hung round his neck. He intreated the Lady not to bring the Dog thither any more, which she promised. One day having shut up her little Dog in a Chamber, she came to Masse at the same Church: In her absence, through the carelessness of a Servant that opened the Chamber door, the Dog slipping out, went strait to Church to find again his Lady; as soon as he was entered, he fell a barking and making a great noise, to the disturbing of the Priest's Devotion who was saying Masse. Whereupon *Bl. Dalmace* lifting up his Eyes, prayed God not to suffer that Beast further to interrupt his Devotion. Behold a strange Prodigy! at that instant there appeared to the Church a great Dog with black and rugged Hair, seen by none either before or after, which seized so furiously on the Collar and Bells of this little Dog, that he lay overturned for dead on the ground, and the Bells

he had round his neck, were never seen, the least parcel of them any more. Of such importance is silence for the right celebration of the H. Sacrifice; as *S. Ambrose* reports that a certain H. Priest commanded the Frogs that croaked a little way from the Church, to hold their peace during the Divine Office, and they obeyed. *Lib. 3. de Instit. Extract from the Life of B. Dalmace by Nic. Eymeric. Jac. Bleda. Mirac. 153. p. 296.*

A Dog respects and adores the H. Sacrament, and punishes the Blasphemy of his Master.

Nicholas de Laghi, in his Book of the Miracles of the H. Sacrament, says, that a Jew blaspheming the H. Sacrament, dared to say in the presence of many Christians, that if they would give it to his Dog, that he would eat it up without shewing any regard to their God. The Christians being very angry at this outrageous speech, and confiding in the Divine Providence, had a mind to bring it to tryal. Presently one spreads a Napkin on the Table, upon which they laid many Hosts, though there was onely one among them all that was consecrated. The hungry Dog being put upon the same Table, set himself to eat them all up; but coming to that which had been consecrated, without touching it, he kneeled down before it, and afterwards fell with rage upon his Master, catching him so closely by his Nose, that he took it quite away with his Teeth. *Jac. de Voragine in the Feast of Corpus Christi. De Laghi tract. d. 1. c. 96.* The same which *S. Matthew* warns such like Blasphemers, saying, Give not that which is holy to Dogs, lest they turn again and rent you, c. 7.

A Peasant being delivered from mischievous Dogs, devoted himself to the H. Sacrament.

A Peasant of Poland, going one Sunday in the Forrest, set himself to work, without regard to the holiness of the day, and to cut down a great Tree. While he was at work, there chanced to come thither a youth that was akin to him, with whom he took his repast, to recruit his strength. Mean while he observed a Gum upon a Tree hard by, and set this Lad upon the Tree to gather it. The Tree about which the Peasant had taken such pains, and now bended towards the ground, came down at the same time and fell upon the Lad, and kill'd him stark dead. The Man sadly frightened with this accident, ran to the Village to get counsel and help; but in his way, behold, two black Dogs and very furious met him, and ran after him to fall upon him. He made the sign of the Cross for his defence, and vowed to undertake a Pilgrimage to the H. Sacrament

of *Posnanie*, so he might but escape. As he thought them to be infernal Dogs, as indeed they were, so he perceived them suddenly to rise up and down furiously, and to say to him with a Mans voice, If thou hadst not defended thy self with those Arms, there had been an end of thy life, both body and soul. The Peasant right glad to see himself out of danger, took care to bury the youth, and afterwards performed his vow, and repaired to *Posnanie*, there to return thanks to God, and to adore the H. Sacrament. *Tractatus apud Brevium. Tom. 5.*

An Infant was born with a Head like a Greyhound, whose Father was hunting without regarding to say Masse.

A Gentleman of the Low-Countries used to go a hunting at all times, without any regard to the Masse or Divine Offices, for which he had been often blamed by his wife, who was a virtuous woman. Among many Children that she bore him, she had one born whose Head was like that of a Greyhound. The Mother and other women with her that beheld this, were all so confounded, that they thought it best to bury it privately, without making any noise. Upon this her husband returns home, and knowing his wife was brought a-bed, ask'd to see the Child. Upon the sad silence they all kept, without making him any answer, he was enraged and threatened, having drawn his Sword, to kill them all, if they would not show it to him. His wife undertook to pacifie him, and telling him all that had past, afterwards taking up the Infant out of the ground, gave him a sight of it, and then said to him; Behold the fruit that is come of your not regarding the H. Sacrifice of the Masse, nor *Sundays* more than other working-days. The husband was hereupon so much ashamed, that he changed his course of life, and from that time forward, he had such an esteem of the Masse and Divine Offices, that it made him frequent it daily, to the great edification of his Family, and all under his charge. *Job. Herold. a. discip. Sermon. 22. Nich. de Lugbi, tract. 5. dist. 12. c. 121. p. 359.*

The admirable vigilancy and devoirs of a Dog in honour of the H. Sacrament.

THE History of the Dog of Lishon, is counted a prodigy: It is reported by *F. Nieremberg* almost in these words. In Lishon, says he, near to *S. Justina* dwells a Confectioner, who kept a middle-sized Dog, whose Coat was marked with white Spots. It was two years ago (as he goes on) that he took up a Custom to follow the Holy Sacrament, when it was carried to sick Persons; they did not mind it till several months after, as neither several other circumstances which begot admiration. First, at all times when they tolled the Church Bell to give men notice of the Honour which is to be paid to the Sacrament, on a sudden this Dog went

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out of the house, after that he returned. When the sign was given that the Priest was going abroad with the H. Sacrament, he hastily returned to the Church, and stayed till he saw them come forth with the H. Eucharist under a Canopy, then jumping towards the Children that marched before with the Cymbal, he went and came to this side and that side, as if he would set in order the Procession that was made for Jesus Christ. The Dog is gentle and peaceable in his conditions, being accustomed to live among men, but yet at such times, he neither obeys nor owns any person, no not his Master, if he should chance to call him. In this manner he goes along to the sick persons house, waits at the door or in the street; afterwards brings back our Lord to the Church, and stays there till he be again placed in the Tabernacle. One night hearing the Bell for carrying out the Sacrament, he would go away, as his Custom was, and finding the house-door shut, he came to his Masters Chamber, and went round his bed, barking lovingly, that some body would open the door; which not being done, he found a Servant that was yet awake, after he had fawned on him, running round him, he pluckt him by the Coat, and drew him to the Gate, which when he had it open, he went straight to Church, and the H. Sacrament being brought back, he returned home. Another time accompanying the H. Sacrament, he met a Pedlar sleeping by a fountain, and taking his Ass by the Halter, he ran barking at him, and never ceased till he had waked him, and saw him kneel and adore the H. Sacrament. Another time, following the H. Sacrament, he met a Country woman upon an Ass, immediately he fell a barking a loud, and leapt upon the woman, who being frighted, no body giving her notice, she alighted and adored the H. Eucharist, and the Dog without making a noise pursued his way, leaving her in peace. Another time following the H. Sacrament, he met a Gentleman of Quality, who not seeming as if he would alight, he thereupon set upon him barking furiously, till he had done so, and had adored Jesus Christ. Nevertheless the horse gave him a kick, which hurt the Dogs foot, which the Gentleman commanded his Servant to take care of, but he would not be catch'd, but followed the H. Sacrament limping and holding one foot up; but when he came home, he let them of the house look after his hurt foot, and it was quickly healed. The same Father reports many other respects this Dog had shown, to constrain men to honour God in the H. Sacrament; and though some endeavoured to withdraw him from such respects, yet he continued them. The Dog was then alive at Lisbon, when the Reverend Father wrote his History in the year 1635. P. Nieremberg in *Historia Naturali*.

Several

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*Columbs, }
Pigeons. }*

*Several Holy Priests have been honoured by
Pigeons, while they said Masse.*

Several have seen Pigeons often perch upon the heads of such as have celebrated the H. Sacrifice of the Masse. It happened so to St. Kentigern in Ireland, to St. Cuthbert, to B. Anselme of the Cistercian Order, to B. Christopher companion of St. Francis. So it also happened to Pope Gregory IX. when he said Masse in the desert of *Carnaldoli*, which was a presage, that he would come to be Pope. The same happened to Pope Marcellus II. while he said Masse in the Church of our Lady of *Loretta*, a mark of the Sovereign dignity to which he was called by Heaven, and was afterwards confirmed to him by the Mother of God, whilst he said Masse at the same Altar. *Turfellin. l. 3. c. 20. historia Lauretana.*

*A Pigeon brings a H. Host, to communicate one
newly Converted to the Faith.*

The H. Martyrs *Faustinus* and *Jovita*, having baptized at Milan a Soldier named *Secundus*, as they were about to give him the Communion, according to the usage of the Church, having no bread at all wherewith to consecrate, a Pigeon flew into the Prison with an Host in her Bill, and having assured them it had been consecrated, being sent thither by Heaven, they therewith communicated the new-made Christian, *Surius in vita. SS. M. M. Faustini & Jovite.*

Pigeons informed the Eastern Bishops concerning the Holiness of the Sacrifice, and of the Pope that celebrated.

About the year 1145, in the days of Pope *Lucius*, or as others of Pope *Eugenius*, Embassadors above a 1000. in number from the *Armenian* Bishops, and from their Metropolitan whom they call *Catholick*, that is to say Universal, came to find the Pope at *Rome*, to submit themselves to his Obedience, and to take from him the most perfect form, which he should judge they ought to observe in the most holy Sacrifice of the Masse. The Pope received them very courteously, and invited them to come to see him officiate on a solemn day that drew near. The Legats who were also Bishops, & had made a journey of 18 months, failed not to open all the Eyes of their souls & bodies, to observe this Pontifical Masse. After the consecration, they saw a great light, like a globe of the Sun, rays to fall down upon the Head of the Pope, & to encompass it like a Crown, and two Pigeons also flying up and descending without being able to discover any hole in the Church, through which that light and those Pigeons might come in; And when the Communion was over, all disappeared: Thus our Lord would honour his Vicar in the presence of these *Armenian* Legats, that so, being ravished with the Sanctity of his Vicar, and the won-

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ders of so holy a Sacrifice, they might submit themselves more easily to the Successors of St. Peter. *Corbin. mirac. 740. Paneg. 174. p. 460.*

A Pigeon sucks the Blood consecrated by a wicked Priest, and restores it to the Priest, after he had confessed his Sin.

IN the year 1200. at Leon in Spain, a Priest, tho' he had defiled himself with a woman, yet dared to approach to the Altar on the holy night of the Nativity of our Lord, without confessing himself beforehand. At the first and second Masse, before he had consecrated, and said the *Pater-noster*, on a sudden a Pigeon flew with great swiftness towards the Priest, and putting its Bill into the Chalice, suck'd out all the Blood, & with her wings took up the Hosts out of the Priests hands and flew away. The Priest being frighted and concerned in this accident that was repeated, took care not to pass to a third Masse, without confessing himself and repenting of his Sin. In the sequel, as he was celebrating the third time, and came to the *Pater*, the Pigeon returned, and putting her Bill into the Chalice, cast up again all the Wine she had sucked, and let fall the two Hosts she had carried away, at the foot of the Chalice. This extraordinary wonder, teaches Priests a good Lesson, how they ought to be disposed, when they are to celebrate, and approach the Altar. *Fr. James Bleda, in his Treatise of the Fraternity of the H. Sacrament, Miracle 222. who says that he had taken it out of the Spanish Chronicles of Peter Michael Carbonel.*

S. Edmund was communicated by a Pigeon.

ST. Edmund Archbishop of Canterbury, after he had applied his mind seriously to consider the Argument of the H. Trinity, on purpose to prepare himself for a publick Dispute, which was to be held upon this Mystery, retiring himself late to take his rest, he thought that in the night time a Pigeon brought to him the H. Sacrament, and that he received it. On the day of disputation, he came into the Assembly, and discoursed in so high a manner upon this Subject, that all that were present were greatly astonished and edified. *Bleda 1. Mirac. 127. p. 227. ex sum.*

A Pigeon marks out the outside lines, and forms of a Chappel of our Ladies.

A Gentlewoman of Bononia called *Riccola Galoni*, with her Husband, had made a vow to build a Chappel to the Virgin upon a Mountain nigh to that Town; they had only digg'd for the foundations, when the Masons perceived a Pigeon, that turned round about them, and seemed to mark a certain space with little sticks which she had gathered together hither and thither, and this by the space of two days. The Novelty of the thing made them look upon it as extraordinary; so that the

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report of it having run abroad, many came thither from *Bononia*. The Bishop came over thither with his Clergy, and had the pleasure to see with his own Eyes this Pigeon, how busie she was in making this round without being concerned at the great number of persons that observed her. He presently judged that the H. Virgin had sent it to trace the boundaries of the Chappel which *Ricciola* had projected. Wherefore he advised her to cause it to be built round in the same place that the Pigeon had marked; which she did with such diligence, that on the first day of *September* following, it was ready for Consecration: The frequent Miracles that were done, sufficiently testified, that the H. Virgin had chose that place for to be honoured there. *Sigonius in Episcopis Bononiensibus; Leander in descript. Italis.*

Ravens, Crows, Choughs, and other Birds of prey, assembled ordinarily nigh to Ravenna on S. Apollinaris's day, during the Divine Office, that was said there.

A Great number of Ravens, Crows, Choughs, and other such like Birds, flock together yearly from all parts of *Italy* near the Town of *Ravenna*, at the Feast of *S. Apollinaris* first Bishop of this Town, for to make an extraordinary concourse to this solemnity, during the time of celebrating the Office in the presence of the H. Sacrament. The people of *Ravenna*, for an acknowledgment of the respect they shewed to their Apostle, had in readiness the dead body of a Horse, upon which these Birds made their repast, before their return to the place from whence they came. Some attribute this marvel to a miracle that had been wrought by the H. Bishop, and it might happen that this sort of Birds, might have been banished & driven away, because they defiled the Church with their dung, and hindered the Divine Office at Masse and other times by their doleful and troublesome noise, and for this reason some believe that the City took its name from these Birds. *Niremburg. de mirac. naturis, l. 1. c. 4. p. 389.*

D.

A Dragon is made tame by the vertue of the H. Masse.

ST. Paul Bishop of *Leon*, of the Country of *Ireland*, being intreated by the Inhabitants of a Sea-Town, to deliver them from a Dragon that ruined their Country, and hindered them from going freely abroad the fields, he assured them of the Divine help, upon condition that they repented, and renounced their Superstitions. Which when they had done, he appointed his Nephew to prepare an Altar at which he might say Masse. When Masse was done, he went out of the Church, and being filled with divine confidence, he with a loud voice summoned this Savage beast to make his appearance, without doing hurt to any one. Immedi-

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ely the Dragon appeared with open mouth and rolling Eyes sparkling with choler, and went streight towards the Saint, casting himself at his feet. St. Paul cast a stole round his neck, and fixing his staff in the ground, he there bound the Dragon without any resistance, or making any motion to get away from him, as if he had been tamed and made as gentle as a Lamb. *Colganus in vita S. Jahez, 2. Martii, pag. 442. v. 8.*

Dragons revenge the injuries done to the H. Eucharist.

Certain Inhabitants of a Town in Italy having received the Communion on an Easter-day, through great irreverence spent the rest of the day in sports and lascivious dancing. The Divine vengeance followed them quickly after. For among their punishments God sent a Deluge of Water upon their Land, which overwhelmed all their Harvest of Corn, and drowned all their Meadows; from whence came forth Dragons that encumbered their ways when they were dried, so that none could walk into the Field without fear of his Life. The Country lying wholly desolate, a Holy person, moved with compassion, prayed to God earnestly, to turn away his wrath, or at least to tell him the cause of it. Upon this an Angel appeared to him, and asked him this Question, If any person should be so daring, as to lay hands upon the Emperours Son, and by wicked Treachery and Treason cast him into a dark & stinking Dungeon, what punishment would this insolent person deserve? The good man answered, That he deserved to be put to death and quartered: But, added the Angel, What if another should take the Pix, in which the H. Host is kept, and before a great number of people, should cast it into a pit full of filth and nastiness, what punishment was due to this sacrilegious person? The H. man reply'd, That he ought to be burnt as Heretics are. Upon this the Angel said, The Inhabitants of this place have put the Son of God into a stinking obscure Prison; and, which is more, they have cast the H. Pix, that is, their heart, into a dunghill of all sorts of uncleanness and vanities, for which crimes they have merited these and greater Chastisements. When the people understood this, they set themselves to repent of their sins, that they might be delivered from these punishments. *In Spec. Exempl. iii. Euchar. Ex. 13.*

E.

The Elephants at Goa, come in the Procession of the H. Sacrament.

I Find the Elephants also do honour to their Creator in the H. Eucharist. As this is a Creature braving and desirous of glory, they are wont at Goa, a capital City of the East-Indies, to introduce them in a solemn Procession they make in honour of the H. Sacrament, on *Corpus Christi* day. The young ones march first, after follow the older Elephants all magnificently

sicently cloathed, carrying the Crosse and Armes of *Portugal*, painted in their natural colours on the head, and their whole Body, each of them carries Men on his Back, one five or six Trumpeters, others as many Musicians, whose loud Eccho's are heard during the Procession. This vast Animal, which is easily chafed at other times, at this time marches with a gate so peaceable, but accompanied with such gravity, that he seems to applaud himself and swell as men are wont to do, in this Pomp and Magnificence: All Men and all Animals render this homage to their Creator. *Quantum potes, tantum aude, Nieremberg. in Hist. natur. l. 9. c. 88.*

The Ermine serves for a subject, to honour the H. Sacrament.

Nigh to *Marienburg* in *Prussia*, a Carpenter being in company with a quarrelsome person in the same Lodging, and being forced to defend himself, he grievously wounded this impertinent fellow. For this he was cast in Prison, and afterwards having learnt the wounded man was like to dye, he sought all ways to get his Liberty. And calling to mind the Miracles which the H. Sacrament of *Posnanie* wrought in high *Poland*, he promised to take a Journey thither, if Heaven would bring him out of the danger wherein he now was. Presently after he had made this Vow, he saw an Ermine creep along the wall of the Tower, to a certain place; which he look'd upon as a good token of his Deliverance. He went to that place without delay, and found Tools there, fit to open a breach for him to escape Prison. In conclusion, going to work with them, the Stones were loosened and tumbled down without much difficulty, Heaven seeming to cooperate with his just desire. When the passage was opened thro' which 2 men might go, he hastily sprang out of Prison. Afterward he went out of the Town, without being discovered, altho' the Magistrates had sent a Messenger afterwards to apprehend him: So he arrived safely at *Posnanie*, where he declared this Miracle, and performed the Vow he had made to go thither, to render his thanks to God. *Tratatus apud Brevium. tom. 15.*

F.

A Falcon teaches us the reverence and decency due to places, where the H. Sacrament lies, and is kept.

IT is reported of a Falcon, which in the days of *S. Brigit the Virgin*, made its abode continually in a Towre of a Church, that for the reverence owing to the place where the H. Sacrament is kept, he would not suffer the company of any female there, but at breeding time is retired afar off from thence to the Mountains, and having satisfied nature, returned again to its ancient abode; leaving a good example of the decency that is owing to Churches and Holy places. *Nieremb. in Hist. Nat. l. 12. c. 38.*

Ants by the Punishment that befell them shew the reverence due to Altars, and to the H. Sacrament.

IN a Church of one of our Colledges in *Portugal*, on the day of a great Feast, the Sexton had set Pots with fine Posies of Flowers, round the Tabernacle where the H. Sacrament reposes: In the night a troop of *Philures*, which had their retreat not far from the Altar, drawn by the sweet smell of these flowers, came neer to the Tabernacle, to forage for Provision: but this their irreverence was immediately chastised, for the day following the Sexton lifting up the Tapestry that covered the Altar, he found them all dead neer the Tabernacle.

Ex Litteris ann. prov. Lusitania.

Gelines.

Henns.

Henns honour the H. Sacrament.

BL. *Ida* of *Louvain*, before she entred into the *Cistercian* Order, had used to feed *Henns* and other tame Fowles; & after she was a professed Nun, she had so great devotion to the H. Sacrifice of the Masse, that she brought thither all her *Henns* and other Poultry, which followed her at her call, & in the Church, as far as they were able, humbled themselves, & kept themselves before the most Holy Sacrament of the Altar without making any noise, to the admiration of all the people there present. *Corbin* in his *Panegyrick* on the H. Sacrament, *Miracle* 741. p. 304.

A Hen revenges the injury done to the H. Eucharist.

IN the year 1561. at *Nimegoen*, a Town of *Gelderland*, two *Libertine* Hereticks, stopping at an Alehouse the second day of the Feast of *Easter*, made a challenge, which could soonest swallow his Egge. One of them hearing the Bell which uses to be carried when the Priest goes with the H. Sacrament to a sick Person, said, that he would sooner swallow his Egge, than the sick Person his God or Idol, for to he called the H. Sacrament in contempt; but this he did to his own hurt: for the Egg stopt in his throat, and he being seized with fear, took a Tallow-candle, to make it pass down to the bottom of his Stomach, but all in vain: for the Tallow stopt in the passage, without his being able to bring up any thing save onely the wicke, and in this estate, he fell down dead, with a face as black as an *Ethiopian*, and his throat spoiled by a divine Punishment. Also the Egg that had stopt, having made a bunch between the flesh and the skin, appeared not in the throat, but on the other side of his neck. This Miracle happened on the 8th of *April* in the year above mention'd. *Byrdembachium*. l. 7. c. 60.

Sacr. Collar.

Frogs

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Grenoville.
A Frog.

Frogs give respect to the H. Sacrament.

DU Ferrier remarks in the Life of S. Lindau the Abbot, that the said Saint hearing one day a number of Frogs croaking with troublesome noise in a Marsh nigh to the Church, and disturbing the Priest, and those that were present at Masse; he went and smoothe those waters with his Staff; upon which, all the Frogs were still, and after that time were never heard to croak more. In the Catalogue of the Saints of Italy on the 3. of July. p. 204.

Hirondelle.
A Swallow.

H. Swallows.

The Honour paid by this sort of Birds.

THe Bl. Father Francis Fabiano, of the Order of S. Francis, who was a very devout Person, Praying one day before the H. Sacrament, and considering the great Love Christ Jesus bore towards us in his Death and Passion, and on the other side, turning his Eyes upon mens ingratitude, who think so little of it, as if these benefits did not concern them; the Swallows that had made their nests round about the Church, began to chatter so troublesomely, that they interrupted the quiet, which Meditation and Contemplation do's require; and they continuing their chirping noise, he commanded them to withdraw, and to return no more to that place: they obeyed readily this his command; and it was observ'd that all that year, not one Swallow appeared any more in that place. Wading. 163. ad an. 1322.

Another History of the same kind.

Father Peter Regalatur, of the same Order, a Priest of Eminent virtue, and a Superiour of the House of Aquila in Spain. He being a Person much given to Prayer, his example drew many other Religious Persons to imitate him, so that, if they were not otherwise hindered, one might find them in the Church before the H. Sacrament, praying. But as Prayer requires great quiet and recollection to find there and tast the Spirit of God, they found themselves deprived thereof by the troublesome noise of Swallows, that had their nests round the Church, and made their complaint of it to their Superior. The Holy man willing to give some Satisfaction to the devout Friars, lifting up his hands and raising his voice, he commanded these Birds to be gone from the Church, and not to return thither any more, and ordered them to signifye the same command to the rest of their company.

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pany. Oh admirable event! after this time not one Swallow dared to make a nest about the Church, without receiving a sure payment for its disobedience. In the Memoires prepared for his Canonization, it is reported, that one or two Swallows flying about in the Church, fell down dead upon the pavement. *Wading. Tom. 5. ad an. 1448. n. 9.*

J.
Jumens.

Mares adore the H. Sacrament.

IN the year 1317, and the 25th of July, in a place called Vivieres, nigh to the Town of Fumay, in the County of Loos; the Vicar of the fore-named place, was required to carry the Sacrament to a sick Person. He went thither, and being arrived at the House, he layd down the Box (or Pix) in which the Host was, upon a Table, to go and hear the Confession of the Dying Person. Mean while some of the House, not duly considerative, came round the Pix, opened it, and there touched the Host with very great irreverence, and after shut it up again. The Priest after he had disposed his Penitent, took up the Pix, and came back to him to Communicate him. Upon the opening of it, he perceived that the Host had issued out blood, and was stained with it, and stuck to the Linnen that was within. This sight cast him into a great fright, so that he durst not communicate his Sick man, but having comforted him, and respite the Communion to another time, he carried back the Pix and the Host to the Church. The Parish Priest knowing what had passed, commanded his Vicar to carry the Host to the Monastery of Herkenrode to consult with a venerable and knowing Priest, who lived there: he did so; but as he was upon the rode to accomplish it, the Mares, Asses and other Beasts that passed in the Fields where he went, paid their acknowledgments to their Creator, adoring him with bended knees; and the Vicar arriving at the Church of the Monastery, two Bells in the Steeple rang of their own accord, the Beasts and other animate things, bearing more respect to the H. Sacrament, than Men had done. At his arrival they Sung the Mass of the 1st. of August (*S. Petri ad vincula*) the Priest that celebrated knowing nothing of what had past, yet went back a little from the Altar, to adore the H. Sacrament with a low bowing of his head. Whilst he did thus, our Lord appeared to him in a humane form, with a certain Crown upon his head: which was not seen by any but himself: at the same time one possessed was delivered from the evil Spirit, and since that time the H. Sacrament has not ceased, nor now ceases to produce some miraculous effects. *Bened. Conon. in. histor. Euchar. l. d. c. 82. ex Chrysost. Henriquez in Ann. Cisterc. ad 29. Julii.*

Mares

*Mares and Oxen passing through a Marsh, adore
our Lord in the H. Eucharist.*

IN the year 1399, a Woman and her Daughter that served a Jew at *Pofnanie* in higher *Poland*, ingaged themselves for a great Summ of Money, to deliver consecrated Hosts to the Jews. To effect this, on the day of the *Virgins Assumption*, they lay hid in the Church of the *F. F. Dominicans*, and when the Friers were gone to Dinner, the Daughter being upon the watch, the Mother went towards the Tabernacle, and tho the first and second time of her approach she fell backwards, being repuls'd by a divine force, yet she came on the third time and opened it: she took out of the Pix three Hosts which they delivered to the miserable Jews, after they of this Sect had assembled together in a Cellar under-ground, they threw them down contemptuously upon a Table, and after they had uttered many Blasphemies, they stab'd them with a Dagger, from whence issued out great quantity of Blood, and the first mans face was so covered therewith, that he could never wipe it away, but by the flames of his Punishment; the Cellar all was also full of Blood, which they could nor neither any ways get off. The Jews being frighted with these wonders, charged two among them, to hide these Hosts in the Marshes out of the Town: During this journey many Miracles happened.

On Sunday the Octave of the Assumption, a Neat-herd and his Son, led the Mares and Oxen they had the charge of, to these Marshes; the Father left his Son there, whilst he went to be present at the Divine Offices. This youth named *Paul*, saw these three Hosts lifted up in the Air, and fly like Butterflies, which the Mares that passed there, adored kneeling; and the Father at his return saw the same, his Oxen kneeling also down to adore their Creator.

The Neat-herd returning to the Town, reported to the Magistrate that which he had seen, but instead of being believed, he was thrown in Prison for a Fool; where he crying to Heaven for succour, the Prison gates opened of themselves, and he went out, and presented himself again before the Magistrate, who having observed, that he was no man of tricks, made their report of it to the Bishop, who went thither with great Pomp and Procession, the Hosts were gathered up by a Priest at the Bishops command, and search being made, the hardened Jews were burnt, and their Goods confiscated. The *displays* King of *Poland* caused a Church to be built in that place, under the Title of the Body of *Jesus Christ*, where God wrought Miracles of all sorts: among which they reckoned 36 raised from the dead,

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head, and from the beginning of these Miracles, to the year 1604, their number arrived to 382. This History was written by *Ibo. Trarum*, Almoner to Cardinal *Rosius*, and afterward Canon and Sacrist of *Narme* in Poland. *Brevius* reports this history in his 5th Tome in the year above noted.

A Woman appeared in form of a Mare, for her negligence in frequenting the Communion.

A Magician nor being able by his charms to corrupt the Chastity of a Woman, in favour of a young Man, who hired him therefore, he bewitched her, in such sort, that she was seen by her Husband and by all others in the shape of a Mare: She was brought to *S. Macarius* who took away the Charm with Holy-Water, and told her, that this misfortune had happened to her, for having omitted to frequent the Communion, which she had abstained from for several Weeks. *Palladius* in *S. Macarius* life, where that excellent Sentence of the Council of *Nice* is brought, viz. "We excite and exhort the faithful to their Combat, and that they may not be left naked, we put on and arm them with the protection of the Body and Blood of the Lord: And since the Eucharist is most profitable for the defence of those that receive it, we desiring their Security against the Adversary, let us arm them with the defence of our Lords wholsome Viande, which the Council calls *Munimentum dominice salutis*."

Conies adore the H. Sacrament.

IN the year 1412, one *John Vanlangarsarden* come to lodge at *Herental* in *Brabant*, and went out every day secretly to catch a Prize: One day entring in company into the Church of *Vethrelesande*, he carried away from thence the Chalice with the Pix, wherein there were five consecrated Hosts. As he was thinking to return to *Herental* with his booty, and was upon the Rode thither, he was much surprized, finding that he could not advance forward, do what he could, and at the same time knew not whether he went. This wandring made him inwardly reflect and think that this happened to him for his sin. Hereupon he resolved to throw the stolen Hosts into the River, and going to put this in execution, he found himself stopp'd short, without being able to stir from the place, where he was. He being

being then hard by a Coney-Warren, that he might rid himself of those Hosts, he threw and hid them in a Coney-burrough. After which he found himself at Liberty to return to his Lodging; where the Provost of *Herental*, upon the noise that ran up and down of the Robbery, caused him to be arrested; and putting him to the Rack, it was not long ere he confessed the stealing of the Chalice and the Pix, without saying any thing of the Hosts. But when the Sentence was pass'd on him to dye, his Confessor pressed him to tell what was become of the Hosts, and yet he would not say a word about it, till he was just going to be thrown off the Ladder; then he freely confessed the whole Fact, and discovered the place where he had put the Hosts. Upon which he was brought down the Ladder, and led to the Warren, a number of People accompanying him, and he showed the hole where he had cast them. But not finding them there, one casting his Eyes about, saw them laid orderly upon the Grass, and round about the Conies kneeling, adored withall respect their Creator. It was eight days since this was done, and yet among all the Snows and Raines and other Injuries of the Air which happen in the Month of *February*, they found the Host entire and not at all endammaged: the very Elements and Beasts owning their Creator, whilst the Hereticks deny and blaspheme him. The Criminal was brought back to the place of Execution, and was burnt, for expiation of his enormous Crime. Upon the noise of this great Miracle, *Antony Duke of Brabant* with the Princess *Elizabeth* his Wife, came to the place with a world of followers, to testify their Piety towards the H. Sacrament. A Chappel was built over the Coney-burrough, where the Hosts had been thrown, which is to be seen to this day under the Altar. Great Devotion continued always, and does to this day towards this place, but the Hosts have been lost by the fury of our new Iconoclasts and Calvinists. *August: Wickman in Brabant.* Mariana. P. Rivero in append. ad solenne sapientie convivium.

Link ou chere
savage.

A Shamois
or wild Goat.

A Shamois or wild Goat serves to honour
the H. Sacrament, in the deliverance
of the Emperor Maximilian I.

About the year 1470. the Emperor *Maximilian* hunting this sort of Game, one day upon the Mountains by the City of *Innspruck*, as he pursued one of them, being carried on with an earnest desire to seize it, he ran so high upon the point of one of those Mountains before he was aware, that he saw himself in a condition never to get off, without apparent danger of falling into an horrid precipice, which he had before his Eyes, so that seeing himself lost, after he had

The School of the Eucharist.

and continued there two whole days, he called to his followers, who in tears viewed him below, not being able to succour him, that they should go and intreat the neighbouring Parish-Priest to bring the Sacrament of the Altar, that before he died he might have at least the satisfaction to see it and adore it, since he could not receive it in the extremity to which he was reduced. They presently did so, and he having devoutly adored the H. Eucharist, he saw immediately a young Shepherd by him, who removing the flint Stones with his Crooke, to plain as it were the way for him, said to him have a good heart Prince, and follow me; He being thus encouraged, began to descend the Hill with him, and presently was brought to his followers, who while they were considering this Shepherd, and speaking of the great Reward he deserved for his good Service, he was vanished and they saw him no more. Upon this they believed him to be an Angel, and with great joy conducted their young Master to the Palace of the Emperor Frederick 4th his Father, who immediately went to return publick thanks to God for so miraculous a Deliverance.

S. Romuald. in thesaur. chron. ad an. cit. ex Pignio in Hercule prod.

A Wolf, in consideration of the Communion received, quits his Prey, for doing homage to the H. Sacrament.

A Devout Convert of a Monastery of the Cisterians, who had the charge of the Matrons and Sheep, having one day devoutly received the Communion, went thence to his Flock, to look whether any disorder had happen there. Who then saw a Wolf returning to the Wood loaded with one of his Sheep: the good Frier fell upon his knees, and looking up to Heaven made this Prayer. O Jesus the good Shepherd, the Lamb of God, that takest away the sins of the World, whom I tho' unworthy have this day received, I recommend this Seep to thee, do thou look to it which has been put under my keeping; for my part, I see it safe in your hand, but I can no ways save it. Behold a strange thing! upon this prayer, his ravenous Beast immediately leaves his Prey, without hurting or touching it. The devout Frier, after he had rendred his thanksgiving, brought back the Sheep to the Flock, with great Joy. P.

Idem. in Spec. ex hist. Euchar. ex 20.

A Man and his Wife being transformed into a Wolf by force of an imprecation, desire to receive the Communion, which was done to the Woman, being at the point of Death.

A Priest of Ireland travelling from the Province of Ulster towards *India*, was forced to pass a whole Night in a Forrest. As his Boy that went with him had lighted a fire under a thick Tree, they perceived a Wolf to draw towards them, and being come up to them, spake to them thus; Be well assured and fear nothing, since there is no cause for it. They however could not help being afraid at the sight of a Wolf, and hearing him speak like a man, whereupon the Priest conjured him in the name of the H. Trinity not to do them harm, and to declare what he was, and of what Country, appearing in the likeness of a Wolf: Thereupon he said to him, that he was of a certain race of Men called *Ossirians* (*Ossirienfes*) from whence every seven years, by force of an imprecation made by *S. Noel* the Abbot, two from among them, a Male and a Female, were constrained to leave their Country, and losing the outward shape of a Man, to live under the hide and shape of a Wolf. After which term of years, if they survived, two others were brought into the same condition, and they returned back to their Country, and resumed their first form. I have not far from this place, added he, a She-Mate that lies very sick, whom I intreat you in Charity to go see her and comfort her. The Priest following the Wolf some time, perceived at length a She-Wolf in the thicket of a great Tree complaining like a Woman. As soon as she saw the Priest she saluted him, and courteously gave him thanks for his visit, praising God for having obtained this comfort, in the extrem danger, wherein she found her self: After this she pray'd him to do her the kindness, that she might receive the Communion at his hands, that so she might die more contentedly. The Priest having told her, that he had never an Host about him to do it withal, the Wolf that was gone a little aside, return'd and show'd him a little Book, wherein he had some consecrated Hosts; and then was importunate with him, that he would not disappoint his Wife of this last and important Consolation; and to take away from him all doubt, making use of his foot instead of a hand, he thrust back the Skin that covered her, from the Head to the Navel, and then he saw her in the shape of an old Woman. At length, tho' with some apprehension, the Priest communicated the sick She-Wolf, which pressed him to it, with all possible earnestness. All being over, the Wolf brought the Priest back to his fire, stay'd with him all night, and in the morning brought him out of the

Forrest, and shew'd him a shorter and safer way for him to take, to arrive at the place whither he was to go. *Nimburg. de naturis Mirac. in Europ. l. 2. c. 42.*

A Wolf abusing the Beasts of St. Madora, thereupon dyed by virtue of the H. Sacrament.

S Madora Patron of the City of Madrid, and by his Calling a Labourer, praying before the H. Sacrament, and hearing Mass in St. Magdalen's Church, some Boys came to tell him, that a Wolf was abusing one of his Beasts; to whom he reply'd, My Children go in peace; and went on with his Prayer in the same place. When Prayer was done, he went to the place which those Children gave him notice of, and there he found the Wolf lying dead before his Beast, that remained alive. Upon this wonderful accident, he returned to the Church to render his thanks to God for it. *Blas. mirac. 243. p. 133.*

Monks. A Fly satisfies for the irreverence she had committed toward the H. Sacrament by being burnt.

S Amon Archbishop of Cales, a Prelat of admirable devotion, celebrating the H. Sacrifice of the Mass; as he had broken the Host, and let fall one piece of it into the Chalice, holding the other piece in his hand he fell upon considering in greatness, compared with his own unworthiness and baseness. Mean while, by the artifice of the Devil, a Fly spotted with various colours came flying about, and with one wheeling of her Wing and a stroke of her Teeth, carried away a piece of the Host. The S. when he perceived it, resented it with great sorrow and abundance of tears more than ordinary, fearing that this mishap came by his own fault, through the long pause he made while he was in meditation and contemplation; and his apprehension of it was so great, that he turned pale like a dead Person. But God who knew the heart of the Saint, did not suffer him to lie long in this affliction; for he constrained this Fly to bring back the same parcel of the Host, and put it under the Patine; and when it attempted to fly away, was there stop't immovable, as deserting to be burnt. In fine, S. Amon made it be taken up and burnt, for the indignity it had committed. And thus it is that God proves and comforts his Servants. *Sorlus ad 4. Decemb. Nostrini: in agm. Eucharistiae. 802.*

Another such like Story.

A Certain Priest celebrating the Eucharist in the presence of the Bishop, as he was come to the fraction of the Bread, a Fly came flying with great eagerness round the Chalice, as if she would forswear

her entrance in to, the Priest, not having his hands at liberty, made use of his mouth, and blowed against the Fly, which not desisting hereupon, he made a sign to the Deacon who presented the Pax to the Bishop, to drive it away. Then the Fly mounting up higher, and stopping a litle, on a sudden fell down dead at the foot of the Altar, as a punishment for the trouble she had given them, during the Sacrifice. *Guafins l. 9. c. 108.*

Another like Punishment of another Fly.

ABout the year 1545. at one time the Conventual Mass in a Monastery of the *Calistans*, the Priest that celebrated, perceived at the Communion, that a Fly was got into the Chalice, he endeavoured to catch it and to take it out, but all in vain, but seeing she was disturbed, of her own accord she flew away. As the Priest after dinner was thanking God, that he had escaped this nuisance, the same Fly, came to settle upon the Arm of the V.F. Friar *John Durodon*, and then he strook his arm, yet she continued fixed. Then thinking of what had happened at Mass, he seized her being as yet wet with the Sacred Blood, after this he carried her into the Vestry, where he received the Penalty of her rashness, according as it is commanded by the Canons. *Guaf. in hist. l. 1. c. 126.*

A Mule addresses the Sacrament.

SAnthony of Padua disputing one day with one of the most bold Hereticks, that denied the truth of the H. Sacrament, the Saint drove him to such a plunge, that he stood mute, yet so it was, that not being willing to confess that he was wholly convinced, he desired that the Saint would prove this truth by some Miracle. *S. Anthony* accepted the condition, and said he would work it upon his Mule. Upon this the Heretick kept her shut up three days without eating or drinking. The third day the Saint having said Mass, took up the H. Host with great reverence, and made them bring forth the hungry Mule; to which he spake in these termes. In the name of the Lord, whom I, tho' unworthy hold in my hands, I command thee without delay to come and do reverence to thy Creator, and confound the Malice of Hereticks, making every one understand the Truth of this most high Sacrament, which we Priests handle at the Altar, and that all Creatures are subject to their Creator. Whilst the Saint made this discourse, the Heretick fitted out Oats to his Mule to make him eat, but the Beast, having more understanding than his Master, without undoing the Oats, kneeled and prostrated it self before the H. Sacrament, adoring and honouring it as its Creator and Lord. This Miracle comforted all the faithful, and enraged the Hereticks, except him who had disputed with the Saint, who was converted to the Catholic Faith.

Wadingus in ann. Norwicum.

A Mule serves for an Occasion to honour the H. Sacrament

IN the year 1453. on Thursday the 6th of June, this following Miracle happen'd. A War being raised in Piedmont, between the Savoyards and the French, about certain Merchants Goods, that had been detained at Juiglit; and the hear of the War increasing, the Place was taken and left to pillage. A Souldier entred into the Church and carried away thence the Tabernacle of the H. Sacrament where he had a consecrated Host; and having hid it in a Pack, marched towards Turin. When he arrived there at the Gate of Suse, the Mule that carried the Goods and the Boory, fell down to the ground, near the Church of S. Sylvester. The Pack, where the Hosts were, opened of it self, and the Host came forth, and flew up into the Air, accompanied with Splendors and casting forth Rays like the Sun: This wonder having been seen by a venerable Person, called Bartholomew Locomi, he went presently to give notice of it to the Bishop of Turin, who was at that time the Reverend Lewis Nomagnano, who came thither without delay, with the Cross and the Clergy. Being come to the place, he and all that were present kneeled down on the ground, and whilst the Tabernacle lay on the Earth, the Host alone remained hanging in the Air, brightly shining. Whereupon the Bishop made them bring the Chalice, and standing with it devoutly under the Sacred Host, it came down into it: which he carried with great Respect and Solemnity to the Cathedral Church; where there was set up for it a rich and artificial Tabernacle, which continued till the building of a new Dome, for to perpetuate the memory of the Fact. There was also built a Chappel of the H. Sacrament, in the foresaid Church of S. Sylvester, where this Miracle is to be seen painted, and he erected a devout Fraternity also of the H. Sacrament. *Nic. de Laghi tract. I. dist. 9. cap. 93.*

A Mule by Dying acknowledges the Verity of the H. Sacrament.

A Little Town in Spain called Avoca, containing about a thousand People, being besieged by an infinite number of Saracens, the Inhabitants resolved to defend themselves, but so as they would first receive the Communion and hear Masse. The affair was pressing, and therefore they committed the business of communicating to six of the chief of them. The Priest put on his H. Vestments to celebrate, and consecrated the Hosts; but a little before the Communion, news came that an Assault was made by the Enemies; which obliged these Communicants to run armed to the Walls, & God accepting the will for the deed, and so favour these devoto's of his, that they defeated the Enemies, some being slain, and the rest put to flight. After which, these six returned to the Church, with the People, to receive the Communion. *But*

But the Corporal (or Cloath) being unfolded, the six Hosts were found all bloody and sticking to the Linnen, so that they could not separate them. Moreover the Enemies, to revenge their disgrace, returning in greater numbers, gave a second Assault. The advice given was, that the Priest should also go to the Fight, bearing the H. Corporal and these six bloody Hostes, as well thereby to encourage the Citizens, as for to terrify the Enemies ; and it succeeded so well, that God gave the victory to the Christians. After this, they deliberated, whither they should carry this parcel of H. Reliques, so as to be safely kept and honoured. The Lot being thrice cast, it fell upon the Town of *Arca*. A Mule having been taken among the Spoiles of the Enemy, they set the H. Hosts upon her back, letting her go whither she would, the Clergy and People following her with lighted Torchés. In the way they offered to her Straw, Hay and Grasse, all which she refused, tho' she was very hungry, as not having eaten a long while, and went on straight to the Town of *Arca*. Coming into a Church nigh the Hospital, she fell on her knees on the ground, and being disburdened of this precious load she dyed ; it being undecent, that she which had served in so worthy an Employment, for the Glory of God, should serve any Man after that. There was another wonder in this matter, viz. That after three hundred years, this most H. parcel of Reliques, continues in the same beauty, and lively colour, as if the thing had but newly happened ; and all the people of the Neighbouring Provinces come to behold it, as a very great Wonder. *Illercas in Hist. Pontifical. Grenade. C. 11. M. 166. 90.*

O

Oislan,
A Bird.

A Bird brings St. Boniface and the Company with him, their Dinner, after he had celebrated Mass.

S Boniface the Apostle of Germany, being one Night detained in the Fields, was constrained to lodge in a Tent, which he caused to be carried with him for such occasions. He passed the night in Prayer, and as he prayed, a coelestial Light surrounded him on all sides, and in this Light S. Michael appeared, encouraging the Servant of God to labour greatly for the Salvation and Conversion of Souls. In the morning giving over his praying, he would celebrate the Masse, to honour the memory of this Archangel; the Sacrifice being ended, he commanded to make ready a Dinner in the same place. And when his Steward told him that he had nothing to set on the Table ; How ! replied the great Apostle, he that fed his People 40 years in the Wilderness, has he nothing wherewith to feed his poor Servant, and his Attendants ? then he again commanded them to spread the Table ; and having said this, behold he saw a

great

great Bird descend from Heaven; and fly towards him, holding in her beak a Fish, sufficient to feed, that day, all the company. When the Fish was ready dressed, it was set on the Table; and after all had liberally satisfied nature, at the conclusion of the day, the Holy Apostle commanded to gather up the remain, and to cast them into the River, that so the Fishes that live in the water might partake of that which came out of the water. *In vita S. Bonifacii.*

A fine Bird came to cheer a Monk, with her melodious Singing, after he had received the Communion, as if she invited him to Heaven.

A Monk of the Carthusian Order, drawing towards Death, after he had received the Communion; a Bird decked with fine feathers, entered at his Window into the Chamber, where in presence of all the Friars, that assisted the dying man, she fell singing so melodiously, that it seemed to them all that they were lodged with the joys of Paradise: Some that were there, endeavoured to make her joy the Chamber, but in vain; for she would neither fly out nor cease singing, till the servant of God had yielded his Soul, which when it went out of his Body, the Bird quitted the Chamber, for to accompany it and conduct it to Heaven. *Par. Sutor. in Chron. Carus. l. 3. c. 33.*

Our;
A Bear.

A Bear serves for a subject to honour the H. Sacrament.

A Person named Stanislas, an Inhabitant of the Town of Fuchel in Poland, used to go a Hunting with a long Harquebuss. Being entered the Forest, he saw a Beast called *Galis Auritus*, which leaping from one bough to another, led the man on to a certain place full of trunks of wild Trees, where there was no Pathway. Mean while he was surprised with a shower of Rain, which to avoid, he rested himself against a Tree, where he fell asleep. Whilst he slept, he heard a Voice that said to him, Make a Vow to the H. Body of Jesus Christ, who is honoured at *Poznanis*, and thou shalt be saved to day from sudden Death. His weariness keeping him asleep, he heard the same Voice again; upon which awaking, he recommended himself to God, and made a Vow to go to the H. Sacrament at *Poznanis*, yet apprehending no danger. But pursuing his way, he met a great and very furious Bear, against which he discharged his Harquebuss, and laid the Bear on the ground: Whilst he was bending the Cock to discharge a second shot, it through negligence slipped and went off, and the Bullet carried away the little finger of his right hand, and struck off his hat, which it tore also in pieces. Hereupon finding himself delivered

delivered from two dangers the same day, by virtue of his Vow, without further delay he began his Journey to accomplish it, and arrived at *Pasqua* on Saturday in the Octave of the Feast of All Saints, in the year 1555. *Trinius apud Bagivum ad ann. 1599. Pag. 206. Col. 2.*

P.

Passereau, Sparrows by their Obedience and their Death,
A Sparrow. *refuse their regard to the H. Sacrament.*

John Herlot, a Dominican, reports that Sparrows having used to build their Nests in a Church dedicated to S. Vincent the Martyr, not only defiled it with their dung and ordure, but also disturbed the divine Office. It being a very hard thing to drive them away, the Bishop of the place brought an Excommunication against them, threatening death to them, if they returned thither any more. After the Sentence was passed, all these Sparrows quitted this Church: It was also observed, that if any brought one of these Birds into the Church, it immediately died. *Serm. 79. de tempeste.*

Partridges chastise the Hunter, who had taken them, for having been defective in attending Masse, and flew away, tho' they were put into the Pot.

IN the Diocess of Casal in Piedmont, a Hunter minding more to rake his pleasure in that Sport, than to hear Masse on the Martyr S. Defend's Day, took indeed some Partridges; but as they were put into the Pot to boyl them, they came out and flew away alive; leaving the Hunter in the dark, and deprived of the Contentment of filling his Belly, with the loss also of the Merit he might have gained, by being present at the H. Sacrifice of the Masse. *Bollandus in actis SS. Januarii ad 2 diem.*

Poissons, Fishes honour the H. Sacrament.

THE Curate of Alboraya in the Kingdom of Valentia in Spain, carrying the H. Sacrament to a sick Person of Amacora, which is a dependant joynd to that Curacy; as he passed over a Brook, such a Torrent of waters came down upon him, that to save himself he let fall the Custode (or Box) in which were two Hosts. Returning to Alboraya, he told the Inhabitants of what had happened to him. On the morning early, one ran with all speed to the place, where this misfortune happened, but he found only the Custode without the Hosts. Certain Fishermen passing along the Sea side, whether to gather Wood, or to catch Fish, told him they had seen two great

Fishes, each of them carrying an Host in its mouth. The Curate being advertised of it, returned to the Sea side, habited in his Surplice and Stole, with the Chalice in his hand. Upon the sight of this wonder, he prostrated himself before the Fishes, which rendred themselves to him with the Hosts, which he received and laid them in the Chalice, with great reverence. In memory of which, the Chalice is to be seen at *Alboraya*, and the Custode at *Almacora*. And to prevent such inconveniences, in the year 1352, this Town before joyned, was separated from the principal Parish, after many debates and contests between these two places. This whole History is painted at the great Altar of *Almacora*, erected under the Title of the most Holy Sacrament. James Bleda, in his Book of the Fraternity of the H. Sacrament erected at the Minerva in Rome. *Mirac.* 18. pag. 89.

Another respect, rendred by a Fish to the H. Host.

WHilst the Heresy of the *Albigenses* infected all the Province of *Narbonna* in *France*, an Heretick perswaded a certain Fisherman, that if he would thrive in his Calling, he should go the Communion, and from thence bring away the Host, and make a Fish eat it, which he did. Twenty years after, when this Heresy was extinct, this Fisherman seeing that the Feast of our Lords Body was celebrated with so much solemnity, he repented of the Sin he had committed, and confessed it to his Curate, who told him that this was a reserved case, and that he ought to acquaint the Bishop with it. The Fisherman, in great wrath said, If I must do this, I swear by God, I will never go to Confession more. Hereupon the Curate for to pacify him, said, That he himself would go find out the Bishop, and get leave of him that he might absolve him. *Easter-Day* came, and the Fisherman had a desire to communicate with his Neighbours, which yet he did not, following the advice of his Priest. Mean while the Fisherman bewailing his disgrace, went sorrowfully towards the River where he had committed this Sacrilege: As he looked this way and that way, behold he spied on the other side of the River a Fish, holding in his mouth an Host, which came towards him, but not daring to touch it, he went to give notice of it to the Priest: And both coming to that same place, the Fish appeared no more. Hereat conceiving great displeasure, a little after, the Fish appeared again above water, with the Host in her mouth as before, and being come up to them, the Priest with all respect took up the Fish with the Host. He kept a moiety of it for the Parish, and sent the other part to the Cathedral Church. *Id. Bleda 1. Mirac.* 104. p. 191. *Lanuzza in suis Sermonibus,*

*A Whale, a Fish of the greater kind, lent his Back, to
say Masse upon, on Easter-Day.*

Surinus reports that S. Malo being upon the Sea on a Easter Day, prayed the good God, to afford him the means to celebrate the Masse, and to those that accompanied him to hear it. When he had thus prayed, one perceived a little Island, which appeared in the midst of the Sea: they went down upon it, to the number of a Hundred and eighty Persons; they set up an Altar, on which S. Malo said Masse, and gave the Communion to a great number. After which retiring to their Ship, they perceived that this Island, or rather the Fish sunk to the bottom, having lent his Back, as God would have it, to satisfy the Saints desire. *Surinus in Vita S. Macclenii.*

*Porceau,
Swine.*

Swine adore the H. Sacrament.

A Certain Woman not being able to believe that God was in the Sacrament, was tempted by the Devil, to take some proof from thence to satisfy her fanſie, and altho her Confessor and also *Albert* Bishop of *Perusia* had exhorted her to yield to the publick belief, approved by so many knowing and vertuous Persons, without desiring to be instructed and confirmed herein by a Miracle, notwithstanding after all, she was led away by her fancy to make the Trial. She went therefore one day to the Communion, and having taken the Host out of her mouth, she went and threw it into the Hogs-trough, which upon the Noise she made ran greedily to their trough: but being all together, instead of opening their mouth to swallow the Host, they kneeled down to adore it. The unhappy Woman stopt not here; but put the Host upon the Spit to roast it at the fire. As she turned the Spit, she saw drops of Blood that distilled from the Host: notwithstanding she continued stubbornly in her false Opinion, and being afraid to be apprehended and put to death, if what she had done should be discovered; she digged a hole in the ground and there buried the Host, that it might be spoken of no more. But she perceiving that the Blood bubbled out of the Earth and ran in abundance like a Spring, the hardness of her heart was softened: so that her understanding being enlightened in this Truth, and repenting of her unbelief, she went to find out the foresaid Bishop of *Perusia*, who having heard her confession, imposed a Penance on her to perform, during her whole life. *Henr. Instit. p. 1. Sermon. 9. Biga salutis in festo Corp. Christi Prompt. Discip. Extm. 33. L. E.*

R.

Remind,
A Fox.

*A Fox quits the Hen he had carried away,
by virtue of the H. Sacrament.*

S Gregory the Pope tells us, that S. Boniface, whilst he was a young Child, standing at the Dore of his Lodging; he perceived a Fox running away with the Hen in his mouth. Immediately away he went to the Church, and placing himself before the H. Sacrament, he made this Prayer to it. Lord I beseech thee be pleased to preserve the Pullet which my Mother feeds in her back-yard, for the sustenance of her little Family. Having done this, he returned to his Lodging, where this Fox appeared again with the Hen in his mouth, and laying down the Hen, fell down dead at the feet of this Child. S. Gregor. Dialog. l. 1.

Rossignol,
A Nightingale.

*A Nightingale advertises a Devout Frier
to prepare for his Voyage to Heaven,
for his having a particular Inclination
to attend Masses.*

THE Bl. John de Risi, a most excellent Augustinian Frier, had a particular devotion to attend on as many Masses as he could possibly, for the reverence he bore to the H. Sacrament of the Altar, and confidence he had in it. See now the recompence which our Lord made him; a few days before his last Sickness, a Nightingale came every day to sing her warbling Notes under his Window. Being asked, what was the meaning of this, he answer'd, That this was the Sponse that invited him to the Banquet of the Lamb. Also, a few days after, attending at Masse, he saw an extraordinary Light, which continued all the time of the Sacrifice, which he took for a Star that was to conduct him to Heaven. At length, he fell sick, and having been armed by receiving the Sacraments, and having repeated those words of the Apostle, *I desire to be dissolved and to be with Christ*, he left the Earth that he might partake of the Banquet of the Lamb, to which he was invited. Simplician de S. Martin, in the History of famous Men of the Order of the Hermites of S. Augustine.

S.

*A Scorpion taken and swallowed down at Masse, hurts
not the Priest at all that did it.*

THE Bl. Francis de Fabriano, a Franciscan Frier, celebrating Masse one day, as he was come to the Communion, and took off the Cover of the Chalice, he perceived there a little Scorpion: he might have

have kept himself from all danger, observing the Rules prescribed in such cases, but calling to mind the Saying of Jesus Christ to his Disciples, *if they drink any deadly thing it shall not hurt them*; banishing all fear, and overcoming all horror, he courageously swallowed the consecrated Wine with this little Animal in it. When he was gone back from the Altar, and had offered his thanksgivings, he made them call a Chirurgion. When he came into the Convent, Bl. Francis was praying in that Church and repeating these words, *My help is of the Lord, who made Heaven and Earth*. When notice was given him that the Surgeon was come, he went into his Cell, and there presented to him his right Arm to let him Blood; and out of it, by a strange wonder, the Scorpion came out alive with the Blood without doing the H. man any harm, or putting him to pain. *Waddingus tom. 3. ad ann. 1312. n. 7. de Lag. ir. 6. c. 13.*

*Saglier,
A wild Boar.*

*A Wild Boar shews what respect is
due to Altars the Sacred Man-
sions of the H. Sacrament.*

IN the year 1022. *Sanchay* the Aged, King of *Navarr* and *Castile*, going a hunting, at the place where sometime stood the Town of *Palence*, he there pursued a wild Boar, which tiring after a long chase, cast it self into Sanctuary among the Ruines of the Church of *S. Anthony the Martyr*, and there stood unmoved against the Altar, as in a place of safety, and having ordinarily the guard of Angels; the King entering on a sudden, lifted up his Sword to wound it, but when he thought to discharge his blow at it, his Arm became stiff, so that he could not use it. Whereupon he acknowledged his fault, since Churches where God uses to dwell in the H. Eucharist, ought to serve for an Asylum and a refuge to Men and Beasts, according to the Divine Oracle, *Psal. 35. Thou Lord shalt save both men and beasts*. Immediately he asked Pardon of God and the H. Martyr; and immediately by a Miracle he recovered the use of his Arm; teaching all, what respect is due to holy Places, altho' ruined, since Beasts may there find their safety. This Prodigy gave an occasion to King *Sanchay*, not onely to repair the Church of *S. Antonin*, but also to cause the Town of *Palence* to be rebuilt. *Roder. Tolet. l. 6. Regum Hispan. c. 6. Rod. Sancius, c. 25.*

Santarellis,
Locusts or
Grashoppers.

*Locusts or Grashoppers acknowledge the ver-
tue of the Eucharist, and of the H. Sa-
crifice, by their Death,*

S *Urian* reports in the Life of St. *Theodore*, 22d of April, that the H. Abbot was pressed by the Inhabitants of *Neran*, that he would help them against the Armies of Locusts, that had invested like a thick mist, all the Fields of that Territory, and went on brouzing and consuming all the Herbs and Fruits of the ground. The H. Abbot was perswaded by their instant intreaties, and coming upon the place, he said Masse. The day following, he sent again the People into the Fields, commanding them to stop at a certain place, for to implore the divine Aid; mean while he took up in his hands some of these Locusts, and found them dead. Hereupon he gave God thanks, and said to the People, My Children, return to the Churches, and you shall see the Miracles of the divine Goodness. All the People being come thither, S. *Theodore* celebrated the H. Sacrifice of the Masse, and the day following, they found in the Field an innumerable company of Locusts, all lying dead; which instead of depopulating the Fields, served to manure and enrich them.

Souris,
A Mouse.

*Mice, by a certain cognisance, yield respect
to the H. Sacrament.*

C *Esarius* tells us, that the Sacrist of the Abbey of *Eberbac*, having found certain Hosts marred and crack'd mixt among others, he cast them under a Window neer to the Altar; and some days after, he observed, that the Mice had nibbled and eaten all that which was round the Host (not what was printed with Letters) and it was held for a great Wonder, that these little Animals, so greedy of such stuff, had spared them, in testimony of certain respect, and only because they had been appointed for the use of the Sacrifice of the Masse. *Lib. 9. c. 11. about the year 1222.*

T.

Taurau,
A Bull.

A Bull acknowledges our Lord, under the Species of the Sacrament, deposing its fierceness, to be present at the Masse.

IN the Town of *Brosa* in Spain. may be seen an admirable Prodigy, which has been seen many years ago, and may still be seen every year, on the Vespers and day of S. *Mark* the Evangelist. In this place

place is a Fraternity under the Title of *S. Mark*, to which Heaven has given this Priviledge following, viz. That at the Feast of this H. Evangelist, this Congregation makes choice of one of their Company, whom they send into the Fields, where he demands of the Neat-herd that looks to the Cattle; which of his Bulls is the most fierce and furious. When he has learnt this, he commands this Bull, in the name of *S. Mark*, to follow him, which like a tame Lamb follows him to the Village, and is present at Vespers on the Eve of this Feast; after which, he returns to the Meadows, and the next day he presents himself on the same manner at Masse, where the true Lamb of God is sacrificed; after this he marches in procession in the same Posture, and suffers the Boys and Girles to touch him, and put Wreaths of Flowers about his Neck. This Feast and Ceremony being over, he is sent back to the Herd, and resumes immediately his wonted and natural fierceness, and from that time People must have a care of him. *P. Bibero in append. Solennis sapientia convivii.*

V.

Vache,
A Cow,

*A Cow revenges an Injury done to
the H. Sacrament.*

IN the year 1650. in a Town of the Province of *Austria*, called in Latin *Unguarinum*; on an Easter Eve when they were busy in a Procession, according to the Custom of the Country, carrying the H. Sacrament in great Pomp, amidst Acclamations, many Volleys of Guns shot off, and the noyse of Kettle-drums, Trumpets and Tabours, an old Minister's Wife, fell into a rage, through despite to see the honour they gave to God in the H. Eucharist, and cried out furiously with full mouth; Behold, says she, the Papists have again raised their Christ, whom they put to death three days ago. This Blasphemy was immediately punish'd; for a Cow, that came no body knew from whence, and followed this Fury, on a suddain being as it were prick'd forward by an extraordinary indignation, ran furiously against this Heretick; and having pushed and gored her back with her horns, rush'd her down so wounded, that she expired a few hours after, to be presented before him whom she had blasphemed, who is Judge of Quick and Dead. *P. Nadasi in litteris annuis ad an. Cis. prov. Austriae par. 3.*

Vol.
Wormes.

*Worms are found dead, for having eaten up
the Flowers designed for the honour of
the H. Sacrament.*

IN the Convent of S. Catharin in the Province of Valentia, a Lay-
Brother called *Assensius*, one of great Faith and Devotion to-
wards the H. Sacrament of the Altar, lookt to a little Garden of
Flowers he had, which he made use of to spread before the H.
Eucharist. On the Eve of *Corpus Christi* day, he went into his Gar-
den to look on his Flowers, which he saw there growing very fresh
and in great numbers, of which he was extremely glad: but in the
Morning going in to gather them, he perceived a number of Wormes
all round about which had eaten them up and consumed them.
In this streight, he ran hastily to the H. Sacrament, and after he
had adored it, he earnestly beseeched it to deliver him from his
Sorrows, by restoring the Flowers he had reserved, for the honour
of his most H. Body. In confidence that our Lord had heard his
Prayer, he returned to his Garden, and found it all smiling with fresh
and fair Flowers, and those little Vermin lying dead to enrich the
Ground. This great Devotion which he had testified all his life
time towards the H. Eucharist, obtained for him the happiness to
expire and render his Soul to his Creator, in the presence of the
most Glorious Virgin Mother, of her dear Son our Lord, and of his
seraphick Father S. Francis, on the H. Night of Christmas. *Franc.
Guaraga de brig. & rog. Seraph. Rel. S. Franc. 3. p. in prov. Valent.
cap. 12.*

*Wormes revenge the Injury done to
the H. Sacrament.*

A Thunderbolt having by God's Providence, fallen upon A-
pollo's Temple in Daphnia, the building was beat down and
lay in ashes. Julian the Apostate attributing this burning to the Zeal
of the Christians, commanded that all the H. Vessels of Gold and
Silver of great Value, in the great Church built by *Constantine*,
should be brought into the Emperour's Exchequer as forfeited. A-
mong those Persons that were most ready to execute this Order,
was Julian, this Emperour's Uncle, who governed the Empire of
the East; who was suddenly struck with a Malady, that held him
for forty days lying along on the ground, without Speech or Sense.
The cause of this sudden Malady was attributed to what he had
done in seizing upon the H. Vessels, as Pixes, Chalice, and such others,
which he had broken in pieces, and had made them up for a Seat

to sit on. He recovered indeed his Senses, but it was to feel extraordinary Torments in his Bowels, where strange Ulcers bred with so much corruption, that all the flesh ran into Wormes, which tho' they endeavour'd by applications to allure as it were and draw them forth, yet instead of that they went further inward, and fastened themselves to the live Flesh, and never ceased to torment him, till he had vomitted out his Soul, at his infamous and noysome mouth. *Niceph. Callist. in hist. Eccles. l. 10. c. 29.*

*Vipers honour the H. Sacrament, by quitting those
whom they had afflicted.*

IN the year 1651. at Brest, a Town in Poland, a great Lady was molested for some while with so strange a Witchery, that she vomited live Vipers and Frogs, which caused horror to all those that heard her speak of it, and to her self who was afflicted thereby with very great torment. She advised with our Fathers about it, and from them she learnt, that there was not a more sovereign and effectual Remedy against such Witcheries, than to approach the H. Eucharist with a great Faith and Confidence. She made use of this advice with such success, that at length she found her self released and got of this Witchcraft, and restored to that health and quiet, which she enjoyed before this Misfortune. *Ex literis annis Poloniae, 1651. 5. Nadass.*

FINIS.

THE LICENSE.

THese Histories taken out of Catholick Authors, and containing nothing contrary to Faith or good Manners, may be made publick,

Given at *Lille*. June 20. 1672.

R. Du Laury, Provost
of *S. Peters*.

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